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Here is the original and best edition.
Many passages are suppressed in the
later editions

639 WOMEN.—Thelypthora, or a Treatise on Female, Ruin in its Causes, Effects, Consequences, Prevention, and Remedy, under the following heads :— *Marriage*, *Fornication*, *Adultery*, *Polygamy*, *Divorce*, etc., 3 vols, 8vo, FINE COPY, NICE OLD BRILLIANT CALF GILT, *very scarce* 1780—1

The contreversy which this singular work occasioned lasted long, and was carried on with great keenness. In it the author maintains the lawfulness and Polygamy as authorised by the Mosaic law, and therefore obligatory on Christians, *includes the* RARE 3RD VOL, *published afterwards.*

S N V

THELYPHTHORA;

OR,

A TREATISE ON

FEMALE RUIN,

IN ITS

CAUSES, EFFECTS, CONSEQUENCES, PREVENTION, AND REMEDY;

CONSIDERED ON THE BASIS OF THE

DIVINE LAW:

Under the following HEADS, viz.

MARRIAGE,	ADULTERY,
WHOREDOM, and	POLYGAMY,
FORNICATION,	DIVORCE;

With many other INCIDENTAL MATTERS;

PARTICULARLY INCLUDING

An Examination of the Principles and Tendency of Stat. 26 GEO. II. c. 33.

COMMONLY CALLED

THE MARRIAGE ACT.

IN TWO VOLUMES.*——VOL. I.

——What in me is dark
Illumine, what is low raise and support;—
That, to the height of this great argument,
I may assert ETERNAL PROVIDENCE,
And *justify* the ways of GOD to MEN.

MILTON.

LONDON:
Printed for J. DODSLEY.

M.DCC.LXXX.

*A third vol.

[illegible]

ADVERTISEMENT.

THE AUTHOR doth not ſcruple to call this TREATISE, one of the moſt important and intereſting Publications, that have appeared ſince the Days of the *Proteſtant Reformation*.

He has the Pleaſure of aſſuring the READER, that this is not the Language of Vanity and Self-applauſe, but of the many eminently learned and pious Men, to whoſe Peruſal the MS. was ſubmitted, and with whoſe entire Approbation it makes its public Appearance.

To trace the Cauſes of *Female Ruin*, to point out a *Remedy* againſt it, in an Age when its Increaſe is moſt alarmingly progreſſive, is a WORK, which, ſurely, on the firſt Mention of it, ought to recommend itſelf to the moſt ſerious Conſideration of every Well-wiſher to the Peace, good Order, Comfort, and Welfare of Society.

The AUTHOR pretends to no Merit, as to any *new* Diſcoveries made on the Subjects herein treated——His Labours have been only directed to the Search of *Truth*, as revealed and recorded by the *Divine Wiſdom*—to the Detection of Error, Superſtition, and Falſhood, as they appear in *Human Syſtems*, and as they are the Occaſions of more Miſchiefs to the World, than all the Wit or Wiſdom of *Man* can ever obviate or remove.

He has endeavoured to avoid the tireſome *Dryneſs* which uſually attends Treatiſe-writing; and, by the Introduction of much Variety of entertaining Matter, he flatters himſelf that the READER will not find Him to have been unmindful of HORACE's Rule:

Omne tulit punctum qui miſcuit utile dulci,
Lectorem delectando pariterque monendo. Ars. Poet.

As for the Succeſs which ſhall attend this Undertaking, it muſt be left in the Hands of the *Supreme Diſpoſer* of all Events, who can effect the greateſt, the nobleſt, and moſt ſalutary Purpoſes, by the moſt unlikely, the weakeſt, and moſt unworthy Inſtruments.

One Thing is very certain, that the *Security* and *Protection* of the *Female Sex*, is one great Object of the *Divine Law*——but it is as certain, that we have departed from the Syſtem of the *Divine Government*, and that in the Eye of our Municipal Laws, *Women* are of leſs Conſequence than the *Beaſts of the Field*——for it is *leſs penal* to ſeduce, defile, and abandon to Proſtitution and Ruin, a *thouſand Women*, married or unmarried, than to *ſteal*, *kill*, or even *maliciouſly* to *maim* or *wound*, an *Ox* or a *Sheep*. See 22 & 23 Car. II. c. 7. § 2, 4; 9 Geo. I. c. 22.

——————— *Pudet hæc opprobria nobis*
Et dici potuiſſe, et non potuiſſe refelli.

Yet ſuch is the *Syſtem* under which we have been living from Generation to Generation, and which will be tranſmitted to the lateſt Poſterity, with all its growing and increaſing Miſchiefs, unleſs the apparent Neceſſity of a *Reformation* ſhall make us willing to receive and adopt the *only* Means of it——what thoſe Means are, it is the Purpoſe of *this Book* to lay before the public Eye, and to recommend, in the moſt earneſt and ſerious Manner, to *Legiſlative Interpoſition*; not as oppoſing one Human Scheme to another, but as reſtoring the *Divine Government* to its due Honour and Reſpect, and of courſe to its ſalutary Influence over the Manners and Actions of Mankind.

CON-

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ERRATA.

Page 51. l. 6. note, for *unta* read *uncta*.
104. l. the laſt, note, *dele* ſpecifically.
105. l. 3. note, for *gravitant*, read *gravant*.
134. for 1 Kings xix. read xviii.
142. l. 5. for *Jer.* iv. 44. read xliv. 4.
154. l. 23. for 1 Cor. vii. read vi.
225. the laſt note, laſt line but one, for *muſt be*, read *ſeems to be*.
270. l. 17. for *Gen.* iii. 7. read *Gen.* iii. 6.
360. l. 21. for *it can*, read *it muſt*.
394. l. 11. for *Grenquius* read *Barbeyrac*.

TO THE

PRESIDENTS,

VICE-PRESIDENTS,

AND OTHER

GOVERNORS

Of thoſe well-intended Charities, and beneficent Inſtitutions

The *Aſylum*—*Miſericordia*—*Magdalene*—and *Lock-Hoſpital*.

THE AUTHOR of the following Treatiſe cannot fix on a more proper patronage for a work of this kind, than that of thoſe noble and honourable perſons, whoſe compaſſion on the miſeries of the *female ſex*, has led them to inſtitute public charities for its preſervation and relief.

As our laws are at preſent framed, women are expoſed to *ſeduction*, *proſtitution*, and *ruin*, almoſt without controul;

—they

—they ſeem to be looked upon as lawful prey to the luſt, treachery, cruelty, and mean artifices of licentious and profligate men, who can ſeduce and then abandon them at their will.

That a want of good government among us in theſe reſpects, is one ſource of all thoſe evils, which your diſintereſted and humane endeavours are intended to prevent or remedy, is ſurely apparent on the ſlighteſt conſideration.

A ſyſtem of laws which leaves the horrid crime of *adultery* not only out of the liſt of its *capital puniſhments*, but even exempts it, as a *public* offence, from any animadverſion whatſoever in our courts of criminal judicature, muſt be attended with all thoſe miſchiefs that ariſe from the encouragement which impunity affords to vice.

The ſame may alſo be obſerved, with reſpect to the defenceleſs ſtate, in which the *weaker ſex* in general is left againſt the *ſtronger*; ſo that any man may ſeduce,

and abandon at his pleaſure, the unhappy and deluded objects of his brutal appetite.

To exhibit a ſyſtem far different from this—to ſet forth the *divine law* as the contrivance of *infinite wiſdom*, for the ſecurity, peace, preſervation, and protection of the *female ſex*, is the purpoſe of the following pages.—Were this to be made the baſis of our *municipal laws*, it would prove an adequate remedy for all thoſe miſchiefs, which, in comparatively few inſtances, can now only find a partial palliation, from benevolence like yours, but which muſt, in general, be ſtill the portion of thoſe, whom GOD's law was formed to protect.

Many of you, my LORDS and GENTLEMEN, are members of the LEGISLATURE; and if, from what ſhall be ſaid on the matters treated in this book, they ſhould become the ſubjects of your ſerious conſideration in your *legiſlative* capacity, the author will gain one deſirable end of his labours.

This ſurely muſt be allowed—that, in point of fact, the alarming increaſe of *female proſtitution* and *ruin*, calls loudly for ſome remedy: the *ſelf-evidence* of this, is the very foundation of thoſe benevolent deſigns, which diſtinguiſh the ſeveral public charities to which you ſo generouſly contribute.

Let Government adopt the *ſyſtem* of heavenly wiſdom, which adorns the pages of the SACRED VOLUME, and it will find a remedy in its own hands—what that *ſyſtem* is, it has been the author's moſt ſerious endeavour to enquire, and to recommend it to all, but more eſpecially to the conſideration of thoſe, whoſe care, expence, and vigilance, for the good of their fellow-creatures, has occaſioned them the trouble of this addreſs from

Their moſt humble ſervant,

And ardent well-wiſher to their good deſigns,

THE AUTHOR.

PREFACE.

THE ſubjects of the following treatiſe, being of the utmoſt importance, have been conſidered with the moſt ſerious attention, and are laid before the reader on the higheſt authority, that is to ſay, on the authority of the *holy ſcriptures*.

Nothing leſs than this ought, or can, determine on the points herein treated, becauſe they concern, not only the *preſent*, but *future* welfare of mankind: theſe, as taken in connection together, muſt depend, firſt, on *knowing*, and then on *doing* the will of GOD. What His *will* is, can only be known from the ſeveral revelations, or diſcoveries, which it hath graciouſly pleaſed Him to make of it, *by men, who ſpake not of themſelves, but as they were moved by the Holy Ghoſt.* 2 Pet. i. 21.

To imagine that, without ſuch
tion, mortals can underſtand, or kn
mind and will of GOD, is an abſ
even greater than to ſuppoſe we can
the thoughts of each other, with
declaration of them either by wo
actions. But to admit the neceſſi
divine revelation, to receive the ſcr
as *that* revelation, and not to mak
the only infallible *rule* and *guide*,
matters which relate to the mind a
of GOD therein revealed, is, ſo
lay aſide the revelation of God, t
it *void and of none effect*, and to pla
ſelves in no better ſituation, than
ſuch diſcovery of the mind and
GOD had ever been vouchſafed us.

Thus we rob GOD of His hono
ſlighting His *word*, and thus are
led to ſet up the determinations of
wiſdom againſt it, and expoſe the
o *be carried about with every wind*
rine, which the folly and ſuperſti
weak men, and the wickedneſs an
deſigning men, may happen to i
By ſuch means it has been,
ny errors of various kinds have
ir way, in all ages, into the
l have maintained their empire o
nds of men. Long *uſage* has mad
erable.—The preſcriptive po
m has given them eſtabliſhmen

both theſe have prevailed on *human legiſlatures*, to afford them the awful obligation of their moſt ſolemn ſanctions.

It cannot want many arguments to prove, that ſundry *practices*, as well as *opinions*, which are found among the *heathen* nations, are abhorrent from all our conceptions of propriety, decency, and even humanity itſelf*.—All theſe have but one ſource—*They do err, not knowing the ſcriptures.*

Where *revelation* is received, yet if it be not adhered to as the *only* rule of *faith* and *manners*, and this unreſervedly, the opinions and practices of men will be as wide from the mind and will of GOD, as thoſe of the *Heathen* are. I might here inſtance in the opinions and practices of the *Phariſees* of old, as well as of many nations called *Chriſtian*, in more modern days, and who are members of that *ſo-*

* I cannot forbear mentioning here that valuable, learned, and excellent work of *John Leland, D. D.* on the *Advantage and Neceſſity* of the *Chriſtian Revelation*—wherein that author hath, with a ſtrength of judgment, and depth of learning and erudition peculiar to himſelf, ſo proved his point, as to deſerve the thanks of all who know how to ſet a juſt value on the ſcriptures, as well as of thoſe who would wiſh to do it. This valuable author ſays, "It is the "mighty advantage of a *written revelation*, that by "an impartial conſulting it, the deviations from it "may be detected, and things may again be reduced "to the original ſtandard." Vol. i. p. 453.

ciety of profeſſing *Chriſtians* which inſolently and excluſively ſtyles itſelf—"THE "HOLY APOSTOLICAL and CATHOLIC "CHURCH"—amongſt whom the moſt devout are worſhipping a *wooden* god, which they call a *crucifix**, and a *breaden* god, which they call the *hoſt*; and, beſides theſe, they worſhip *ſaints* and *angels*, and *many ſuch like things they do*. The foundation of all which is ſtill one and the ſame—*They do err, not knowing the ſcriptures*; for though the *Papiſts* have the ſcriptures, yet they do not adopt them as the only rule of *faith* and *worſhip*. *Their fear towards* GOD *is taught them by the doctrines and commandments of men* †, Iſ. xxix. 13. which take place of the mind

* This invention of the crucifix, or image of Chriſt on the croſs, is but old heatheniſm new vamped. *Maximus Tyrius*, a Platonic philoſopher, who was maſter to *M. Antoninus*, ſays—"The divine na-"ture ſtands not in need of images or ſtatues; but "the nature and condition of man being very weak, "and as far diſtant from the Divinity as heaven is "from earth, framed theſe ſigns for itſelf, and at-"tributed to them the names and titles of the "gods"—and he thinks that the legiſlators acted wiſely in contriving images for the people. See *Leland*, vol. i. p. 338. The wiſe men and *philoſophers* pleaded for images as neceſſary helps to human infirmity. Ib. 424.

† Two of the articles in the famous creed of Pope Pius IV. are as follows:

XIII. I moſt firmly admit and embrace *apoſtolical* and *eccleſiaſtical* traditions, and all other obſervations

mind and will of GOD, as revealed in His holy word.

Happy would it be, could *we*, reformed *Proteſtants*, clear ourſelves of this charge in all reſpects!

To prove that we cannot, in ſome points of the utmoſt conſequence, is the purpoſe of the following pages; which, while the *reader* peruſes, I could wiſh him to weigh in the *balance of the ſanctuary*, to

vations and conſtitutions of the one *catholic and apoſtolic church.*

XIV. I do admit the holy ſcriptures in *the ſame ſenſe* that *holy Mother Church doth*, whoſe buſineſs it is to judge of the true ſenſe and interpretation of them, and I will interpret them according to the unanimous *conſent of the fathers.*

The *Popiſh canon law* frequently affirms—that *the church is above the ſcriptures.*

Omnis quæ nunc apud nos eſt ſcripturæ authoritas ab eccleſiæ authoritate neceſſario dependet.—"All the authority which we attribute to the ſcriptures, neceſſarily depends on the authority of the church." *Pighius* de *Hierar. Eccl.* Lib. i. c. 2. *Eccius*, in his *Enchiridion de Authoritate Eccleſiæ*, maintains—*Eccleſiam eſſe ſcripturis antiquiorem, & ſcripturam non eſſe authenticam, niſi eccleſiæ authoritate.*—"The church is more antient than the ſcriptures, and "the ſcriptures are not authentic, ſave by the authority of the church."

Hermannus goes farther, and affirms—*Scripturas tantum valere quantum valent Æſopi fabulæ, niſi accederet eccleſiæ teſtimonium.*—"The ſcriptures are no "more to be valued than *Æſop's Fables*, unleſs it "were for the teſtimony of the church." See *Hiſt. of Popery*, vol. i. p. 214.

lay his *Bible* before him, and to call every argument, obſervation, and doctrine, to the ſtricteſt and moſt ſevere account, before that unerring tribunal. If he ſhall find any thing that is *wrong*, or detect any thing that is *falſe*, let him freely ſet it down to the *Author's* account. But whatever he ſhall find agreeable *to*, or clearly proved *by*, the *word* of GOD, let him not liſten to the lying teſtimony of *prejudice* or *vulgar error* againſt it, but treaſure it up in his mind, for the direction of his own *judgment* and *conſcience*, in all ſituations and conditions of life.

If the *judgment* be miſ-led or miſ-informed, the more conſcientious a man is, the farther will he be led into error, and the more firmly will he be attached to it; therefore it is well for us to liſten to the counſel of the *wiſe man*—Prov. iv. 7. "WISDOM is the principal thing, there-"fore get WISDOM; and with all thy "getting get UNDERSTANDING."

As to differences, or even *errors*, (if *miſtakes* about indifferent matters can be *ſo* called) where mere outward *forms* are concerned, and thoſe of human invention, the *Author* deſires *to think*, and *to let think*, and whereſoever the ſcriptures are *ſilent*, to be ſo too. He does not eſteem it worth his while to expend a ſingle drop of ink in ſuch controverſies. He does not ſuppoſe

poſe, that, had he lived in the ſecond *century*, when the *Roman* and *Aſiatic* Chriſtians quarrelled about the keeping of *Eaſter*, and ran to ſuch indecent lengths of animoſity and diſcord, as might make the very *heathen* bluſh, that he would have ventured a ſingle ſcratch of his finger, to have had it decided whether it was to be held "on the fourteenth day "after the firſt moon in the new year," or "on the ſame ſtated day in every year," or "on the firſt *Sunday* after the firſt full "moon." All this rout was made to very little purpoſe: and had the *Author* been weak enough to have entered into the diſpute, had he ſided with the *Aſiatics*, and been excommunicated by Pope *Victor* for his pains, it would not, according to his preſent notions, have given him a moment's uneaſineſs.

But where the peace and well-being (I had almoſt ſaid the very *being*) of ſociety are concerned, where diſorders, of the moſt malignant kind, have infected the general maſs, to the deſtruction of millions down to this moment, and threaten the deſtruction of millions yet unborn, and thoſe chiefly from among the moſt defenceleſs part of the human ſpecies; when the luſt, treachery, cruelty, and villainy of men, are let looſe to ravage, as they can, on the weakneſs and credulity

lity of helpleſs women; and when all this is apparently the effect of aboliſhing thoſe parts of the *divine law*, which were evidently made to prevent it, and the introduction of a *ſyſtem* of *human* invention is the means of its daily increaſe; too much cannot be ſaid to point out the cauſe of the *diſeaſe*, and to lead to the *remedy*. The *former* is from the ſubſtitution of the *wiſdom of man*, in the place of the *wiſdom of* GOD; the *latter* can only be diſcovered and rendered effectual, by reſtoring the *wiſdom of* GOD to its due place in our eſteem, and by making it, as it is found revealed to us in the ſcriptures, the *baſis* of our *municipal* laws—the *line* of our conduct—the *rule* of our *obedience*.

Perhaps ſome may think, that there are *points* handled and diſcuſſed in this *book*, which had better been left under the clouds of obſcurity which have long overwhelmed them, and hidden them from vulgar obſervation, leſt diſputes ſhould be raiſed, and abuſes committed by the perverſions of the evil and licentious. It is written concerning the ſcriptures themſelves, that, to ſome they are the *ſavour of life unto life* *, and unto others the *ſa-*

* Haurit lethiferum buſo de flore venenum,
Quo mel nectareum ſedula promit apes.
At the ſame flow'r the *toad* and *bee* may meet,
That ſuck the *poiſon—this* exhauſt the *ſweet*.

vour

vour of death unto death. 2 Cor. ii. 16. And again—that the *unlearned and unſtable wreſted the epiſtles of Paul, as alſo the other ſcriptures, to their own deſtruction.* 2 Pet. iii. 16. As therefore there is nothing in this *book*, which is not to be found in thoſe ſcriptures, as to the *points* above hinted at, the Author ventures it forth, confiding in him who hath ſaid—*As the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater; ſo ſhall my word be, that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereunto I ſent it.* Iſ. lv. 10, 11.

He cannot be of the mind of *Syneſius* the *Platoniſt*, who was raiſed to be a *Biſhop* in the *Chriſtian* church, but continued to be a determined *Platoniſt*; and had ſo far imbibed the ſpirit and doctrine of that ſchool, as to declare his ſentiments thus—"As "darkneſs is moſt proper and commodi- "ous for thoſe who have weak eyes, ſo I "hold that *lyes* and *fictions* are uſeful to "the people, and that *truth* would be "hurtful to thoſe who are not able to "bear its light and ſplendor." And he

adds—" If the laws of the church would " diſpenſe with it, that he would *philoſo-* " *phize* at home, and talk abroad in the " common ſtrain, preaching up the ge- " neral and received *fables.*" See note z, Leland, vol. ii. p. 344.

Such is human prudence and wiſdom!—but the *divine wiſdom* ſaith—*He that hath my word, let him ſpeak my word faithfully.* Jer. xxiii. 28. *There is nothing covered that ſhall not be revealed; and hid, that ſhall not be known. What I tell you in darkneſs, that ſpeak ye in the light; and what ye hear in the ear, that preach* (κηρύξατε, *proclaim, publiſh*) *upon the houſe-tops.* Matth. x. 26, 27. *Truth* is like him *that doeth the truth—it cometh to the light, that its deeds may be manifeſt, that they are wrought in* GOD. *Error*, like *every one that doth evil, hateth the light, neither cometh to the light, leſt its deeds ſhould be reproved.* John iii. 20. 21.

GOD never revealed any thing but that it ſhould be known. When men want to conceal any part of divine revelation from the knowledge of others, it is too frequently with a purpoſe of preventing the detection of ſome errors in *human ſyſtems*, which, from ſome ſiniſter view or other, they dread the diſcovery of. Thus the church of *Rome*, jealous of the light of ſcripture,

ſcripture, knowing that the whole dominion of *popes* and *prieſts* over the underſtandings and conſciences of the laity is founded in ignorance, keep, as far as they can, the ſcriptures out of their hands.

Others there are, who, from well-meant, but miſtaken, zeal, for principles which they have been taught to *venerate*, dread that theſe ſhould be attacked; as thinking the cauſe of *religion itſelf*, is involved with the *ſuppoſed truth* of what they are accuſtomed to believe. There can be no doubt, that when our *reformers* firſt attacked the POPE's *ſupremacy*, the worſhip of the *Virgin Mary*, the *celibacy of prieſts*, and other pious lyes and forgeries of the *church* of *Rome*, many *devout* and *zealous* people thought, that *religion itſelf* was, like *the ark* of old, 1 Sam. iv. 10, 11. about to be delivered into the hands of the *Philiſtines*; and cried out, like *Micah*, when the *Danites* took away his *Levite* and his *Teraphim*—*Ye have taken away my gods which I made, and the prieſt*—*and what have I more?* See *Judges* xviii. 24.

If there be any thing in the *Bible* which ought to be *concealed*, it would be no very hard matter to prove, that it ought never to have been *revealed*. But as it often happens with private individuals, that they are afraid of looking too nar-

rowly into the ſcripture, for fear of meeting with ſomething to ſhake their preconceived opinions and prejudices; ſo is it with all public and *national ſyſtems*. As theſe have been faſhioned by *human* contrivance, they are not, for very obvious reaſons, over-fond of too narrow a ſcrutiny on the ſingle footing of *divine revelation*; leſt, as they are formed like the *feet of the image* in *Nebuchadnezzar's* dream, which were *part of iron, and part of clay*; ſo theſe being compoſed of the *heterogeneous* mixture of *divine wiſdom* and *human contrivance*, a too curious inveſtigator ſhould, like the STONE *there* mentioned—*fall upon them, and break them to pieces.*

The Author of the following ſheets profeſſes himſelf a *Free-thinker*; not in the uſual ſenſe of that word, as what he has written muſt abundantly teſtify, but as an aſſertor of that right, which every reaſonable creature is inveſted with, to *ſearch, think*, and *judge* for himſelf. He therefore has endeavoured to lay ſome points, which he cannot but eſteem of the utmoſt conſequence, before the world, that others may exerciſe *their* privilege as the Author hath done *his*.

As for the *abuſe* which any ſubject herein treated may be liable to—What is not *abuſed*? What in nature, providence, or

or revelation, has not been *abuſed* and perverted to ſome vile purpoſe or other? The very GOSPEL OF PEACE hath been *abuſed*, to ſanctify fraud, violence, oppreſſion, and perſecution—to juſtify maſſacres, tortures, murders, even to men's *roaſting alive* their fellow-creatures, and *thinking they did* GOD *ſervice!* inſomuch that, were we to judge of the great HEAD of our *holy religion*, by the *abuſe* which has been made of His authority, we ſhould invert what He ſays, *Luke* ix. 56. and imagine, that He came *not to* SAVE men's lives, *but to* DESTROY *them*. But what does all this prove? Nothing but the ignorance, perverſeneſs, cruelty, and wickedneſs of human nature; and that *corruptio optimi fit peſſima*: but it does not prove, that the GOD of heaven, who foreſaw and foreknew ſuch *abuſes*, ſhould not have revealed His *mind* and *will* to mortals; nor that any part of that revelation ſhould be concealed, ſuppreſſed, or hidden from the eyes of men, for fear of its being *abuſed*. For this may be taken as a certain rule, that no *abuſe* of the ſcriptures ever yet happened from a real underſtanding and knowledge of their contents, but from an ignorance, either in ourſelves, or impoſed on us by the deſign and artifice of others.

The grand queſtion to be tried is, whether a SYSTEM, filled with *obligation* and *reſponſibility*

reſponſibility of men to women, and of women to men, even unto *death* itſelf, and this eſtabliſhed by INFINITE WISDOM, is not better calculated to prevent the ruin of the *female ſex*, with all its horrid conſequences, both to the public and individuals, than a SYSTEM of *human contrivance*, where neither *obligation* nor *reſponſibility* are to be found, either of men to women, or of women to men, in inſtances of the moſt important concern to *both*, but more eſpecially to the *weaker ſex?*

The whole of the evidence on both ſides is faithfully collected, and laid open, without any reſerve or diſguiſe, in this book—let every READER look upon himſelf as impannelled on the *jury*—let him impartially hearken to the *cauſe*—and a true *verdict* give according to the *evidence*.

THELYP-

THE LYPTHORA.

INTRODUCTION.

TO call in queſtion the truth of long-received *opinions*, is a ſort of employment which *few* chuſe to be engaged in; not only from the natural indolence and ſupineneſs of the human mind, but from the reception which ſuch attempts are likely to meet with from the *generality*, who are always jealous of whatſoever may ſeem an attack on *principles* which have the ſanction of *antient cuſtom*; and from thence, even of *laws* themſelves, for their ſupport.

We need but look * back to the times of

* If we carry our reſearches into the hiſtory of the Heathen world, we ſhall find that it was an eſtabliſhed maxim adopted by *Plato*, and in which all the other *philoſophers* without exception concurred, that "every nation ſhould worſhip the gods according "to the eſtabliſhed laws and cuſtoms, to which alſo "every private perſon in his own practice ought to "conform." By this artifice of the *devil* (who is emphatically ſtyled the *god of this world*, that *blinds*

of the *Reformation*, in order to ſee this abundantly verified. Our *Reformers* no ſooner began the ſalutary work of enquiry after *truth*, and its infallible conſequence, the detection of error, than the whole *Chriſtian world*, ſo called, was in arms againſt them. *Councils* were ſummoned, *ſynods* held, and their ſentences were, in ſubſtance, what that of the "*men, brethren*, and *fathers*," of the *Jews* was againſt that ſuppoſed *innovator*, *Paul* of *Tarſus*, when they ſaid, "*Away with ſuch a fellow from the earth, for it is not fit that he ſhould live.*" Acts xxii. 22.

Had not *Luther* quarrelled with *Pope Leo* X. and brought himſelf into dif-

the minds of men," 2 Cor. iv. 4.) not only the Heathen world, but a great part of the *Chriſtian* world, hath been enſlaved in chains of error and deluſion. On the footing of this maxim it was, that when *Socrates*, who was the wiſeſt of the *philoſophers*, attempted to awaken his countrymen to a more rational and ſpiritual ſenſe of *divine things* than they had been accuſtomed to, he was accuſed at *Athens* by *Anytus* and *Melitus*, that "he did not believe thoſe to be "gods which the city believed, and that he intro-"duced other new gods"—for this he was put to death. How many *Chriſtians* have been put to death on a ſimilar principle, let the annals of thoſe declare who are now crying, *How long*, O LORD, *holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth!* Rev. vi. 9, 10.

So *Cicero* binds it as a duty upon the people "to "follow the religion of their anceſtors." Cic. de Leg. lib. ii. c. 8.—*ritus familiæ patrumque ſervanto.*

ficult

ficult and dangerous circumſtances, it is not impoſſible, but that the light of that great *reformer* had remained hidden under the * *buſhel* of *monkery*. However, it pleaſed GOD to order it otherwiſe, and, in his gracious providence, to over-rule *Luther*'s ſituation, for the inveſtigation and promulgation of the *faith once delivered to the ſaints*. Jude 3. This extraordinary man was led to ſearch, think, and judge for himſelf; and (drawing his *artillery* from the inexhauſtible *arſenal* of the *holy ſcriptures*) firſt to † attack, and then to overthrow, *errors*, which had been received as the moſt ſacred *truths* for ages, and which had been maintained, by every ſupport, which the credulity and ſuperſtition of mankind, aided by laws and powers *eccleſiaſtical* and *civil*, could give them.

From whence I would infer, that no *opinions* or doctrines whatſoever, receive any *concluſive* proof of their truth, from the

* Matth. v. 15.

† I would obſerve, that *John Wickliffe*, an *Engliſhman*, educated at *Oxford* in the reign of Edward III. has the honour of being the firſt perſon in *Europe* who publickly called in queſtion, and boldly refuted, thoſe doctrines, which had paſſed for *certain* during ſo many ages. Guth. Gram. vol. i. 247. For this he was ſorely perſecuted during his life; and after his death, his bones, which had been buried forty-one years, were dug up and burned. This by a ſolemn decree of the council of *Conſtance*. See Fox's Martyrs, vol. i. 529.

ſuffrages of men, however wiſe, learned, or however ſupported by human *maxims*, *cuſtoms*, or *laws*. To take it for granted, that truth muſt be where there are theſe ſupports, is at once to give up our privilege of enquiring and judging for ourſelves; and, if ſo, we might as well have been born without *reaſon* and *judgment* as with them. Upon ſuch a principle as this, a *Mohammedan* has as good * a reaſon for the truth of the *Koran*, as we have for the truth of the *Bible*; for the *former* hath as much the *cuſtoms* and *laws* of *Turkey* for its ſupport, as the *latter* has thoſe of *England*. "*Idolatry* at *Pekin* (ſays a late writer) "*Mohammediſm* at *Conſtantinople*, *Popery* at "*Rome*, and *orthodoxy* at *Weſtminſter*, will "be all equally right. The earth will "turn round in *England*, and ſtand ſtill

* So had the antient *Heathen* for the truth of their ſyſtems. Many of the *philoſophers* actually reſolve all *moral* obligations into merely *human laws and conſtitutions*; making them the *only* meaſure of right and wrong, good and evil: ſo that if the people had a mind to be inſtructed what they ſhould do or forbear, they ſent them to the laws of their ſeveral countries, and allowed them to do whatſoever was not forbidden by thoſe laws. *Leland*, vol. ii. 81, 82. *Plato* is for people's "worſhipping the gods appointed by the laws "of the ſtate, and in the manner there preſcribed." Ib. p. 119. note p. So before him *Pythagoras*,

Ἀθανάτους μὲν πρῶτα θεοὺς ΝΟΜΩ ΩΣ ΔΙΑΚΕΙΤΑΙ. Σεβε.——

Firſt the immortal gods, *as is by law ordain'd*, Worſhip.

" in *Italy*; and our holy religion will be " true in *Europe*, but an arrant falſehood " throughout all the continent of *Aſia*." *Humanum eſt errare*, is too true reſpecting *every* man and *all* men, as fallible creatures. *Churches* and *councils*, as well as other communities *, are therefore liable to be miſtaken, as is modeſtly confeſſed by the Church of *England* in her 21ſt *article*, " Of " General Councils."

" When they be gathered together (for- " aſmuch as they be an aſſembly of men " whereof all be not governed by the " Spirit and word of God) they may *err*, " and ſometimes *have erred* in things per- " taining to God. Wherefore things or- " dained by them as neceſſary to ſalvation, " have neither ſtrength nor authority, " unleſs it may be declared that they are " taken out of the Holy Scriptures."

* " By paying little deference to *general councils*, " few inconveniences ariſe, compared with thoſe " which inevitably follow a blind and tame ſubmiſ- " ſion, in points of faith, to human deciſions, and to " *public wiſdom*, as ſome of our controverſial doctors " have loved to call it, which may be *public folly*.

" *Public wiſdom* is a mere *Proteus*; and, not to con- " ſider it in *Pagan* or *Mahometan* countries, amongſt " the *Jews* it once was the *wiſdom* of *Ahab* and *Jeze- " bel*, and afterwards of *Annas* and *Caiaphas*. It ſets " out with a great ſhew of religion, it begins with " the *Goſpel according to St. Matthew*, and it often " ends *in the goſpel according to Mr. Hobbes*." Jortin Rem. vol. ii. p. 193—4.

The writer of the following pages would humbly hope, that, having ſo venerable an authority for calling in queſtion the truth of certain matters, which are moſt *aſſuredly believed amongſt us*, he ſhall not be deemed impertinently contentious, if, touching ſome points, he differs from the generality of his countrymen, who, contenting themſelves with *notions* and opinions *received by tradition from their fathers*, have never thought of looking after the foundations on which they are grounded, and have therefore miſtaken the *fallible* authority of men like themſelves, for the divine and *infallible* authority of *truth itſelf*.

That our *brothels* are filled with *harlots*, our ſtreets with *proſtitutes*, and our land with *impurity*, is too dreadfully true. *Magdalens*, *Aſylums*, and all the kind and benevolent interpoſitions of public charities, however we may ſuppoſe them, with reſpect to ſome few individuals, to anſwer their benevolent deſigns, are inadequate to the cure of ſo crying an evil. A tree is not to be deſtroyed by plucking off a few leaves, or by cutting away here and there a branch; nor can ſo general an evil, as we have ſpoken of, be reformed by ſo partial, ſo precarious a remedy, as, from the nature of things, it is in the power

of

of the beſt diſpoſed, as matters are now conſtituted amongſt us, to adminiſter.

The *ax muſt be laid to the root*—this is the divine wiſdom. The truth is, that the evil above mentioned, as all others, ariſes from the neglect and contempt of the divine law, and the ſubſtitution of human * laws in its ſtead. The wiſdom and goodneſs of GOD, which He has ſhewn in the proviſion graciouſly made for the protection and defence of the *weaker* ſex, from the villainy, treachery, and cruelty of the *ſtronger*, are diſregarded. GOD's laws are laid aſide, for that ſyſtem of baſeneſs and barbarity, which permits men, with impunity, firſt to *ſeduce*, and then to betray, to infamy, want, miſery, diſeaſe, and even death itſelf in many inſtances, thouſands and tens of thouſands of unhappy women, who (were the laws of Heaven regarded, as they ought to be, and made the foundation of our *municipal* laws) inſtead of becoming nuiſances, and reduced to the

* This *practice* exactly harmonizes with the *principles* of Lord *Bolingbroke*, who concludes a very horrid ſentiment on the *commerce* of men and women, with theſe words :—" *Increaſe and multiply* is the law " of nature. The manner in which this ſhall be " executed, with the greateſt advantage to ſociety, is " the *law* of man." Here this matter is left wholly to political conſiderations and human laws, without any *divine law* to reſtrain or regulate it.

ſtate of *Devils* * incarnate, might have been the comforts of their families, the delight of their friends, the ornaments of civil ſociety.

As to what ſhall be advanced on theſe, and on the other ſubjects of the following diſcourſe, the *author* is not wild enough to imagine that, what he has to ſay, will meet with any better reception than *that book* does from whence he takes his authority; or that any perſon who does not regard the *Bible* ſo far as to pay an implicit regard to its ſacred dictates, will be in the leaſt perſuaded by what will be offered: much leſs that there will be any alteration in our *national* ſyſtem of laws, 'till, *as* a nation, we practically adopt, as we certainly profeſs to believe, and as it is evidently *true*, that GOD is to make laws for man,

* This expreſſion will not be thought too ſtrong, when the appendages, and concomitant-vices of *proſtitution* are conſidered; ſuch as *profane curſing* and *ſwearing*—*blaſphemy*—*obſcene* talking—*drunkenneſs*—*lying*—*thieving*—and even the *unnatural crime* mentioned Rom. i. 26. This is ſo *frequent*, as even to have become *common*. When ſuch are the gradual conſequences of eradicating every principle of *modeſty* and *virtue* from the *female* mind, how ought that *law* to be reverenced, which was ordained of Heaven for their protection! *Monteſquieu*, L'eſprit des Loix, vol. i. Liv. 16. c. 12. obſerves, that "there are ſo many "evils attending the loſs of virtue in a woman, the "whole ſoul is ſo degraded by it, and ſo many other "faults follow upon it, that, in a popular ſtate, "*public incontinence* may be regarded as the greateſt of "misfortunes."

and

and not man for GOD; or, in other words, that the *world* is to conform to the *Bible*, and not the *Bible* to the *world*.

It is now long ſince Chriſt charged the *Jewiſh Rabbis* with *making void the law of God through their traditions, and teaching for doctrines the commandments of men*, hereby proving themſelves the children and followers of thoſe of whom he complains Iſ. xxix. 13. *This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.* Human nature is * juſt the ſame *now* that it was *then*, and the ſame leaven has run through *human ſyſtems*, more or leſs, to this hour.

Our laws concerning *marriage*, eſpecially ſince the famous *marriage-act*, are full of this, and hence in part ariſes the miſchief complained of. By ſubſtituting a human *ceremony* of *man's invention*, in the place of the *only* ordinance of marriage

* "Auguſt 1, 1543. The *Pariſian* divines aſſembling the people by the ſound of a trumpet, publiſhed five-and-twenty heads of *Chriſtian doctrine*, propoſing the bare concluſions, and determinations, without adding reaſons, perſuaſions, or grounds, but only preſcribing, as it were by authority, *what they would have believed.* Theſe were printed, and ſent through all *France*, confirmed by the *King's* letters, under moſt grievous puniſhments againſt whomſoever ſpake or taught otherwiſe." Brent. Hiſt. Coun. Trent. 105.

which

which GOD ever inſtituted or revealed, we have reduced the moſt ſolemn of all ties to a ſort of *civil inſtitution*, the moſt ſacred of all obligations to a mere *civil contract*; and where the *latter* can be avoided, the *former* is as *totally* vacated, as if it had never been.

By GOD's expreſs command from *Mount Sinai*, where the laws concerning *moral* good and evil, were eternally and unalterably fixed, no man could *take* a *virgin* and then *abandon* her. *He ſhall ſurely endow her to be his wife*. Exod. xxii. 16. And again Deut. xxii. 29. *She ſhall be his wife*; BECAUSE HE HAS HUMBLED HER, *he may not put her away all his days*.

Will any ſay—" theſe laws are antiquated?" I anſwer, " they are as unchangeable as the GOD that made them." His *law* is His *will*, and therefore can no more *change* than Himſelf. *The ſtrength of* ISRAEL *is not a man that He ſhould repent* נחם change his *mind*, *opinion*, or *purpoſe*. 1 Sam. xv. 29. *I am* JEHOVAH, *I change not*, is the character which he records of himſelf, Mal. iii. 6.; and to ſhew that he hath ſtamped the ſame *unchangeableneſs* upon his *laws*, he ſays, Deut. iv. 2. *Ye ſhall not* ADD *unto the word which I command you, neither ſhall ye* DIMINISH *ought from it, that ye may keep the commandments of the* LORD *your* GOD. And again, Deut. xii. 32. *What thing ſoever*

ſoever I command you, obſerve to do it, thou ſhalt not ADD *thereto nor* DIMINISH *from it.*

Now, I do take it for granted, that He, who, ſpeaking to the people of *Iſrael*, calls himſelf THE LORD YOUR GOD, is alſo THE LORD OUR GOD. *Is he the God of the Jews only? Is he not alſo of the Gentiles? Yes—of the Gentiles alſo.* Rom. iii. 29. For which very evident reaſon, I do conclude, that both *Jews* and *Gentiles* are equally ſubject to thoſe laws which the LORD THEIR GOD once revealed and eſtabliſhed for the *moral* government of the world: and therefore (as we may learn from the teſtimony of the *Apoſtle* of the *Gentiles* under the New Teſtament, *Gal.* iii. 10. as well as from *Moſes* under the Old Teſtament, Deut. xxvii. 26.) *Curſed is every one, that continueth not in* ALL *things which are written in the* BOOK OF THE LAW, *to do them.*

Theſe laws therefore ſtand on the ſame footing with what we uſually call the *Ten Commandments*—and are no more ſubject to *decay* or *alteration* than *they* are. I ſay they ſtand on the ſame footing, becauſe they were equally delivered by GOD to *Moſes*, on the ſame divine *veracity*, the ſame awful, and indiſputable *authority*, and are guarded by the ſame tremendous *ſanction.*

That the merely *ceremonial* laws are *waxed old* and *vaniſhed away*, Heb. viii. 13. is certain, becauſe they were only eſtabliſhed

bliſhed for the *time then preſent*, Heb. ix. 9. to point out, and prefigure *things to come*. They had their end and accompliſhment in CHRIST, and of courſe their utter abolition. This, ſo far from arguing any *change* of mind or will in GOD, is one of the higheſt and moſt illuſtrious proofs of the uniformity, and conſiſtency, with which he has laid down, carried on, and perfected the ſame one deſign from the beginning.

But the *moral* laws which reſpect the well-being of ſociety, the prevention of diſorder, confuſion, and all other appendages of *moral evil*, muſt endure, as long as the objects to which they relate endure on the face of the earth. When *St. Paul*, Gal. iii. 10. and Rom. x. 5. cites the ſanctions of the *moral* law from the Old Teſtament, he ſhews very clearly, that it ſtill remains as an invariable rule of conduct, from which all the people of GOD, whether *Jews* or *Gentiles*, are equally forbidden to depart.

Can any perſon therefore, in his ſober ſenſes, imagine that it was *unlawful* in the ſight of GOD (becauſe expreſſly by a *poſitive* law forbidden) *three thouſand* years ago, to take a virgin and then abandon her, but that now it is *lawful?* or, becauſe there is no law of this land againſt it, it is therefore leſs offenſive in the eyes of GOD, than

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at the inſtant He forbad it? or that GOD's law is only binding on the conſciences of men, where it has the ſanction of human * inſtitutions to inforce it? If it be *time* which wears out the malignity of ſuch an evil, or the obligation of the divine law againſt it, we may as well imagine that other crimes ſtand in the ſame predicament, and the moſt atrocious violations of the ſecurity and happineſs of mankind, will have a *preſcriptive* innocence to plead in their excuſe.

That all ſuch reaſonings are not only without foundation, but directly oppoſite to the *divine truth*, we learn from that *truth itſelf*, which hath aſſured us, that "*it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.*" And that we may be aſſured He ſtamped the moſt permanent authority on that law, and particularly on that part of the law of which we have now been ſpeaking, He adds, in the very next words—"*Whoſoever putteth away his wife, and marrieth another, committeth adultery; and whoſoever marrieth her that is put away from her huſband, com-*

* We may ſay of human laws, ceremonies, and inſtitutions, which interfere with the obligation of GOD's ordinances or commandments, as *Henry* II. King of *France* ſaid of the *papal* diſpenſations, that—"they are not able to ſecure the conſcience, and are "nothing but a ſhadow caſt before the eyes of men, "which cannot hide the truth from GOD."

mitteth

mitteth adultery." This is no *new* law enacted by our bleſſed *Saviour* on the ſubject, but an application and explanation of that very law which he had, immediately before, ſaid — " could never fail," and which was given to *Moſes* at mount *Sinai.* See *Luke* xvi. 17, 18.

When our Lord in his ſermon on the mount, as recorded by *St. Matthew,* is about to explain the *moral* law, and vindicate it from the falſe gloſſes which the *Scribes* and *Phariſees* had put upon it, he prefaces his explanation with theſe remarkable words—" *Verily I ſay unto you, 'till heaven and earth paſs, one jot or one tittle* (one, even the moſt ſeemingly inconſiderable part of a ſingle letter) *ſhall in no wiſe paſs from the law, 'till all be fulfilled.*" ἕως ἂν παντα γενηται. *Until all things be done.* Which, with the learned *Dr. Hammond* on Matth. v. 18. I would thus paraphraſe: " 'Till the world be deſtroyed, and all " things come to an end, no one leaſt " particle ſhall depart from the law, or " be taken away, or loſe its force and " obligation." "*Whoſoever therefore,* ſaith Chriſt, ver. 19. *ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven; but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the kingdom of heaven.*" After ſuch a teſtimony as this to the *immutability* of the divine law, it would hardly

hardly be decent in me to attempt an addition to its force, by any further arguments.

I will therefore now proceed to examine the ſubjects propoſed, which I ſhall do ſingly on the authority of GOD's word; and this, not by detaching one text here and there from the reſt of the ſacred ſcriptures; but by examining carefully the *whole* throughout, *comparing ſpiritual things with ſpiritual*, 1 Cor. ii. 13. and thus allowing the word of GOD to be, what GOD doubtleſs intended it ſhould be, the *beſt comment* upon *itſelf*.

Nor ſhall I venture to reſt any one point on the authority of even the beſt * *tranſlations*, but conſtantly have recourſe to the *original ſcriptures*, being deſirous to follow that ſenſible maxim, that "nothing ſhould "be received in proof, but on the beſt "teſtimony which the nature of the thing "will admit of." If, in matters of *civil* property, "a copy will not be admitted "in evidence, where the original can be "come at," how much more doth it behove us, in matters of *eternal concern*, to have the beſt evidence for our determina-

* Whoſoever reads the ſtrictures *on*, or rather *againſt*, the ſacred ſcriptures, of that ignorant and malicious reviler of them, *M. de Voltaire*, may ſee how he has been led into his miſtakes by ſome of the *Latin* and *French* tranſlations.

tions?

CHAP. I.

Of MARRIAGE *as a Divine Inſtitution.*

WHEN the great and all-wiſe Creator had formed man upon the earth, *male* and *female*, He *bleſſed them, and ſaid unto them, be fruitful and multiply, and replenish the earth.* Gen. i. 28. This command was to be fulfilled in a way of GOD's own appointment; that is to ſay, by *the union of the man* and *woman* in *perſonal knowledge of each other.* This is the only *marriage-ordinance* which we find revealed in the ſacred ſcriptures. Wherever this *union* ſhould come to paſs, though *two* diſtinct and independent perſons before, they now were to become as *one. They ſhall be one* * *fleſh*, Gen. ii. 24. and ſo indiſſolubly *one*,

* לבשר אחד—*as one fleſh*—εἰς σαρκα μιαν, Gr. Teſt. The Hebrew ל prefixed, hath often this ſenſe. See Joſh. vii. 5. Lam. i. 17. So the *Greek* prepoſition εἰς, which anſwers to it. Compare 2 Sam. vii. 14. with Heb. i. 5. where the לבן and לאב of the Old Teſtament, are rendered by εἰς πατερα and εἰς υἱον in the New Teſtament; and clearly evince the names of *Father and Son* to be *œconomical* names of *office* in the covenant of redemption, not deſcriptive of an inferiority and ſubordination in the perſons of the GODHEAD. Compare Luke i. 35.

one, as to be inſeparable. *What God hath joined together, let not man put aſunder.* Matth. xix. 6.

That this *oneneſs* aroſe from this *act* of *union*, and from the command conſequent upon it, that *they ſhould be one fleſh*, is evident from the *Apoſtle*'s reaſoning, 1 Cor. vi. 15, 16. *Know ye not that your bodies are the members of* CHRIST? *Shall I then take the members of* CHRIST, *and make them the members of an* * *harlot? God forbid! What, know ye not that he that is* JOINED *to an harlot is* ONE BODY? *for two*, ſaith he, *ſhall be* ONE FLESH.

This queſtion of the Apoſtle's—*Know ye not that he that is joined to an harlot is one body?* and what follows, being taken together, have a plain reference to what *Adam* ſaid, Gen. ii. 23, 24. *This is now bone of my bones, and fleſh of my fleſh*, &c. and ſeems very fully to determine, not only the ſtrictneſs

Alſo הָיָה with ל, and a noun following, denotes ſome change of condition, ſtate, or quality, and ſignifies—to *become*. Gen. ii. 7. 24. xvii. 4. Exod. iv. 4. & al. freq.

* πορνη, from περνημι, or περναω, *to ſell*. A *whore*, a woman who proſtitutes her body for *gain*. So the Latin *meretrix* is from *mereor*, to *earn, get money*: and our *Engliſh* word *whore*, from the German *huren* (Dutch *hueren*) to hire. Thus *Ovid*, lib. i. eleg. 10.

Stat *meretrix* certo cuivis *mercabilis* ære,
Et miſeras juſſo *corpore* quærit opes.

See *Parkhurſt*'s Gr. Lex.

of the *marriage-union*, but *that* which conſtitutes it in the ſight of GOD. In all which there is not the leaſt hint, or moſt diſtant alluſion, to any *outward* rite or ceremony adminiſtered by any perſon whatſoever; but the whole is made to reſt ſimply and only in the *perſonal* * union of the *man* and *woman*. It is this *alone* which, according to the *Apoſtle*, makes them *one fleſh*.

If the licentious and temporary union with an *harlot*, makes a man to become

* It may be preſumed, that in what *Adam* ſaid, Gen. ii. 23. he had an immediate reference to her formation out of a *part of himſelf*; but that there was alſo an alluſion to the perſonal *union* of the *male and female*, in what he ſays, ver. 24. is clearly proved by the *Apoſtle*'s argument, 1 Cor. vi. 16; otherwiſe his citing this paſſage of Gen. ii. 24. would have been nothing to the purpoſe to ſhew that *this* makes them *one fleſh*. The Hebrew דבק באשתו is rendered by the LXX, ΠΡΟΣΚΟΛΛΗΘΗΣΕΤΑΙ, *προς την γυναικα αὐτου*. in Matt. xix. 5. ΠΡΟΣΚΟΛΛΗΘΗΣΕΤΑΙ *τῃ γυναικι αὐτου*· Let the *reader* compare all this with the *Apoſtle*'s ὁ ΚΟΛΛΩ'ΜΕΝΟΣ *τῃ πόρνῃ*, and it will very eaſy to ſee that the ſame *idea* runs through the whole; which is, that thoſe who are *thus joined*, are *one body*, and pronounced by GOD—*one fleſh*. This will appear ſtill the more evidently, if we conſider OUR LORD's expreſſion, as repreſented by the *Evangeliſt*, Matt. xix. 6. where he uſes the word ΣΥΝΕΖΕΥΞΕΝ, hath *joined*, or *yoked together*, as the *effect* of the *cauſe* expreſſed by Προσκολληθήσεται. All this will appear ſtill more evidently, if, with the accurate *Ar. Mont.* we tranſlate ודבק באשתו, *adhærebit* IN UXORE SUA.

one

one body, and *one fleſh* with her, we may ſuppoſe that the ſin of *fornication* receives no ſmall ſhare of its malignity, from the abuſe thereby committed of the *ordinance* of *marriage* as eſtabliſhed by GOD: as entering into it without any intention of abiding by it, but merely to gratify a tranſient luſt, and that with a woman who departs from one to another, as gain or evil deſire may lead her. Nevertheleſs the *Apoſtle*, on the authority of Gen. ii. 23, 24. ſays, that *he that is joined to an harlot*, is *one body*, and *one fleſh* with her, by being engaged in *that ordinance*, of which theſe things are declared, in the paſſage referred to, to be the inevitable conſequences.

From what has been ſaid, it appears, that *marriage*, as inſtituted of GOD, ſimply conſiſts (as to the eſſence of it) in the *union* of the *man* and *woman* as *one body*; for which plain and evident reaſon, no outward forms or ceremonies of man's invention, can add to or diminiſh from the effects of *this union* in the ſight of GOD. What ends theſe things may ſerve, as to civil purpoſes, I ſhall not diſpute: but I cannot ſuppoſe that the *matrimonial*-ſervice in our church, or any other, can make the parties more *one fleſh* in the ſight of GOD, ſuppoſing them to have been *united*, than the *burial*-ſervice can make the corpſe

over which it is red more dead than it was before.

Supposing they have not been *united*, they are not *one flesh* in the sight of God, by any virtue in the words of the service, any more than a piece of *wafer* becomes *flesh and blood* by a Popish priest's consecration. It is not *man*, but God, which makes the *twain one flesh*; neither is it *man's ordinance*, but God's *institution*, which brings that to pass. If this be not so, why, notwithstanding the words of the service, does incapacity, inability, or impotency, in either party, render all that has been done *null* and *void*? See Burn, Eccl. Law, vol. ii. p. 39.

By observing the *outward* ordinance, the intention of the parties is publickly recognized, and they are pronounced *man* and *wife* in the sight of the world; but they are not so in God's sight, unless by anticipation, as it were, with respect to the mutual promises made to each other, which the sacred scriptures call *betrothing* or *espousing*; but the contract is then, and only then, *complete* in the sight of God, when the only ordinance which He has appointed has passed between them; and therefore it is very properly styled—*the consummation*.

As to the person celebrating the marriage—the place where—the manner how;

it

it is very certain, that theſe things are wholly of human invention, and therefore not only various in different parts of the world, but alſo in the ſame country. We have amongſt us *Jews*, *Papiſts*, *Quakers*; all theſe obſerve an outward form or ceremony different from each other. As for the church of *England*, we have differed from ourſelves; for the ſame ceremony which would have conſtituted a *legal* marriage before the 26th of the late King George II. will not do it now, unleſs certain circumſtances, introduced and inſiſted upon by act of parliament, be obſerved.

But the *all-wiſe Legiſlator of the univerſe* hath not left His divine inſtitutions on ſo vague, ſo precarious, ſo uncertain a footing. *But ſee*, ſaid He to *Moſes*, *that thou make all things according to the pattern ſhewn thee in the mount*. Heb. viii. 5. We find every particular, down to the very pins in the tabernacle, every *rite* and *ceremony*, even to the minuteſt circumſtance, exactly delineated and revealed. But we find no *marriage-ſervice*, or religious *ceremony of an* * *outward* kind, ſo much as mentioned.

* As for the manner of celebrating marriage, *Moſes* has left no direction about it. We do not find it accompanied with any religious ceremony, ſuch as going to the Tabernacle or Temple, offering ſacrifices, or even that it was performed by or before a *prieſt*. See Ant. Univ. Hiſt. vol. iii. p. 145.

The buſineſs of *marriage* was left as at firſt ordained, to the one ſimple *act* of union. A concluſive proof this, that nothing elſe is of *divine* inſtitution; conſequently, that nothing elſe is eſſential to conſtitute a marriage in the ſight of GOD, but that *this* is.

Should the *Reader* retain the leaſt doubt of the truth of what has been ſaid, or be under any difficulty in underſtanding what is meant by thoſe words—*They ſhall be one fleſh*, we may refer to a very clear explanation of the matter, not only by reviewing *St. Paul*'s words, 1 Cor. vi. 15, 16. but alſo by conſidering more minutely what is meant by thoſe paſſages mentioned before, from the law of *Moſes*; but as the *texts* are not cited at length, I will here ſet them down as they ſtand in the places referred to.

Exod. xxii. 16, 17.

If a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife. If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

By this paſſage, as from many others in the ſacred ſcriptures, it appears, that fathers, during the minority of their daughters, as in every other inſtance (ſee Numb. xxx. 3, 4, 5.) ſo in the buſineſs of contracting marriage, had a negative in their own

own power: therefore *if a woman being in her father's houſe in her youth*, i. e. being under age, as we term it, *betrothed* or *eſpouſed* herſelf to a man, the *former* by * *verba de futuro*, the *latter* by *verba de præſenti*, as the *civilians* ſpeak; both which were held ſo ſacred, that *defiling* either a *betrothed* or *eſpouſed* woman was a ſpecies of *adultery*, and to be puniſhed with death: —yet if the father withheld his conſent, neither the *betrothing* nor *eſpouſals*, nor any contract ariſing from them, could be carried into execution. But in the paſſage before us, matters were gone too far to be recalled. The man had not only *enticed the maid*, but had actually *lain with* her; and therefore GOD commands that *he ſhall* SURELY endow her לו לאשה *ſibi in uxorem.* Mont. *for his wife*. For now the primary inſtitution took place, *they ſhall be one fleſh*; and what GOD *had joined together* (by pronouncing them *one fleſh*) man could not *put aſunder*. Therefore the 17th verſe doth not ſay—"If the *father utterly refuſe to*

* Spouſals *de futuro* are a mutual promiſe, or covenant of marriage, to be had afterwards; as when the man ſaith to the woman—"I will take thee to "my wife;" and ſhe then anſwereth, "I will take "thee to my huſband."—Eſpouſals *de præſenti* are a mutual promiſe or contract of preſent matrimony; as when the man doth ſay to the woman—"I do take "thee to my wife,"—and ſhe then anſwereth—"I do "take thee to my huſband." 2 Burn 16.

give

give her unto him, ſuch marriage ſhall be *null* and *void*; but—* *though the father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.* Which is but explanatory of what goes before, he *ſhall ſurely endow her to be his wife*, by paying מהר *the dower*, into the hands of the father *after* the marriage, as he ought to have done, and was uſually done, *before*-hand. מהר is ſuppoſed to be a *dowry* or portion which the huſband paid into the hands of the bride, or her father, as a kind of purchaſe of her perſon. This is, to this day, the practice of ſeveral † *eaſtern* nations; and this was not to be with-

* So אם is often rendered, as in *Judg.* xiii. 16. Iſa. x. 22. Lam. iii. 32. & al. freq.; and ſo it ought to be underſtood here, in order to make this verſe conſiſtent with the preceding, where it is ſaid—מהרנה, מהר *endowing* he ſhall *endow her*, &c. as well as to avoid the very great difficulty of ſuppoſing that ſuch an action as *enticing the maid, lying with her*, and *then leaving her* on the father's refuſal, was of no higher conſequence than paying a *ſmall* ſum of money; for the כסף, or *ſilver* paid, amounted to very little, and rather ſeems to be payable as an acknowledgment of the contract, than any thing elſe. See Nold. Heb. Part. אם, N° 13. tranſlated by *quamvis—although*:—where the reader will find many authorities.

† See Parkhurſt's Heb. Lex. ſub voc מהר.

Tacitus L. de Mor. Germ. mentions ſuch a cuſtom among the *Germans*. Dotem non uxor marito, ſed uxori maritus offert, interſunt parentes & propinqui, ac munera probant: In hæc munera uxor accipitur,

withheld becauſe the huſband had married the woman either *without* or *againſt* the father's conſent. In ſhort, the man was not to take advantage of his own wrong. But, כי *though* the father refuſed or not, the dowry muſt be paid according to law.

Having ſeen what was to be done where a man *enticed a maid,* and took actual poſſeſſion of her, *againſt* the father's *conſent*; let us next ſee what was to be done when a man took a maid, without even the father's *knowledge*; not by a ſeduction or enticement, but on a ſudden and unexpected interview, by meeting her without any previous intent.

Deut. xxii. 28, 29.

*If a man find a damſel that is a virgin, which is not betrothed, and lay hold * on her and*

accipitur, hoc maximum vinculum, hæc arcana ſacra, hoc conjugales Deos arbitrantur. "The wife doth "not bring a dower to the huſband, but the huſband "to the wife; the parents and relations are preſent, "and approve the gifts. On theſe gifts the wife "is accepted; this is the chiefeſt bond: theſe are "ſacred myſteries, with which they think the Gods "are married." This was called among the *Romans* —*coëmptio nuptialis*, and was reciprocal, as well on the woman's ſide as on the man's. To this Virg. Georg. I. 1. 31. ſeems to allude:

Teque ſibi generum *Tethys* emat omnibus undis.

* The word ותפשה ſeems here to be rightly rendered by *lay hold on her*—*Prendra* Fr.—*take her*.—The *Jewiſh* doctors conſtrue this into that ſort of *violence* and

and lie with her, and they be found; the man that lay with her ſhall give unto the damſel's father fifty ſhekels of ſilver, and ſhe ſhall be his wife; BECAUSE HE HATH HUMBLED HER, *he may not put her away all his days.*

The word *ſhekels* is not in the original, but inſerted by our tranſlators; in the paſſage of Exod. xxii. 17. there is the ſame word כסף *ſilver*, or *ſilver-money*; there it is ſaid in general, *according to the dowry of virgins*. Here it is ſaid חמשים כסף Quinquaginta argenteos, *fifty pieces of ſilver-money*. By

and *conſtraint*, which we call *a rape*. But this is ſpoken of at ver. 25, where the word חזק is uſed; which is a much ſtronger expreſſion than תפש *to take*, or *lay hold on*; and ſo our tranſlators have (ver. 25.) obſerved, in their tranſlating והחזיק by—*force her*. That this is the true idea of the word, may be ſeen by comparing 2 Sam. xiii. 11, 14. when *Amnon* commits a *rape* on *Tamar*. The word תפש does not neceſſarily ſignify violence, which חזק does. *Omnis ſignificatio eſt vehementia, fortitudo. Calaſio* ſub voc. This place of Deut. xxii. 28. is rather to be underſtood of "de-"ſiling a maid, that being occaſionally *laid hold on*, "did preſently yield, not being ſolicited before-hand, "and drawn to it by degrees. But Exod. xxii. 16. "ſpeaks of ſuch as did *entice a maid*, with promiſe "of marriage, and then defiled her." *Clark*. The two paſſages taken together ſhew, that in neither caſe ſhall the man *abandon* the *virgin* he hath *taken*. We muſt conclude there is a reaſon for uſing different words at ver. 25, and ver. 28, in the *Hebrew* text, though the LXX tranſlate them both by βιασάμενος—probably תפש is a more general word than חזק and includes *all taking*, whether by *force* or otherwiſe.

comparing

comparing the two paſſages, we may therefore look upon this as the aſſeſſment of the uſual *dowry of virgins* paid to the father. It was to be paid in *this* caſe as well as the *former*, for in *both* the father's conſent was precluded; but in no caſe was he to be defrauded of the מהר or *dowry*. This was as much to be paid when his daughter was taken *againſt* his conſent, as when *with* it, and ſo when taken *without* his knowledge and conſent, as in this latter caſe. But on whatever account the money was to be paid, it alters not the point in queſtion, for, ſaith GOD, *She ſhall be his wife*, or *woman*—Fr. *Elle lui ſera pour femme* — BECAUSE HE HATH HUMBLED HER, *he may not put her away all his days.* This is clearly explanatory of the *original* inſtitution — *they ſhall be one fleſh*, and what *God hath joined together* (by pronouncing then *one fleſh*) *let not man* (either the parties themſelves, or any human power whatſoever) *put aſunder.*

I ſhould rather chuſe to let the ſcripture anſwer for itſelf, than appeal to human authority for its explanation. I will only here juſt obſerve, that I am by no means ſingular in my views of theſe things. Our *eccleſiaſtical* courts have proceeded on this principle, have called this *perſonal intercourſe*, previous to any *outward* ceremony, a *marriage de facto*, and have compelled the

the parties to a public recognition of it *in facie eccleſiæ*, in the *face of the church*. See *Blackſtone's* Comment. vol. i. 435, 439:—and in *Burn's* Ecc. Law, Tit. *Marriage*, there is this remarkable paſſage, "Nor "was he or ſhe to be diſmiſſed or abſolved, "if thoſe ſpouſals *de futuro*, by reaſon of "*carnal knowledge*, or ſome other *act* equi-"valent, did *become matrimony*." By this it does appear, that, in the judgment of our *canon law*, if a man had promiſed a woman to marry her at a *future time*, and in the mean-time *lay with her*, or uſed the *freedoms of an huſband* with her, ſuch promiſe did, by ſuch acts, become *matrimony*.

So ſacred have our *canoniſts* eſteemed this *act*, that where one of the parties have forſaken the other, and married another than the perſon to whom they have been *thus* joined, the *eccleſiaſtical courts* have pronounced ſentence of divorce, with regard to the *ſecond* marriage, *cauſâ precontractûs*, by reaſon of *precontract*. With what authority will appear by-and-by.

In Bacon's Abr. vol. iii. p. 574, we find the following caſe:—A. contracts himſelf with B. and after marries C. B. ſues A. on this contract in the ſpiritual court. There ſentence is given that A. ſhall *marry* and *cohabit* with B. which he does accordingly. They are *baron* and *feme*, without any divorce between A. and C; for the

marriage of A. and C. was a mere *nullity* *.

That I am not ſingular in my opinion, reſpecting the one divine ordinance of *marriage*, will alſo appear from the remarkable ſtatute of Henry III; which, as it is very ſhort, I will tranſcribe.

" To the king's writ of baſtardy, whe-
" ther one born *before* matrimony may
" inherit in like manner as he that is born
" *after* matrimony: all the *biſhops* anſwer-
" ed, that they would not nor could not
" anſwer to it, becauſe it was againſt the
" common order of the church. And *all*
" the *biſhops* inſtanted the *lords*, that they
" would conſent, that all ſuch as were
" born † *before* matrimony, as to the ſuc-
" ceſſion

* The law ſince 26 Geo. II. c. 33. is quite the reverſe, the *precontract* between A. and B. would be a *nullity*, and the *marriage* between A. and C. *valid*. Such are the liberties which mortals have preſumed to take with the *ordinance of Heaven*. But this cannot alter either the *thing itſelf*, or GOD's views of it.

† " *Conſtantine*, to diſcourage *concubinage*, and to
" encourage *matrimony* in perſons who lived together in
" that way, ordered, that if a man married his *concu-*
" *bine*, the children which he had by her *before mar-*
" *riage*, ſhould become legitimate. But the *church*
" meddled not with theſe diſtinctions of the civil
" laws, but regarding only the law of nature, ap-
" proved *every conjunction* of one man with a woman,
" if it was with one woman and perpetual; and the
" more ſo, becauſe the holy ſcriptures employ the
" name of *wife* or of *concubine* indifferently.

" The

" ceſſion of inheritance, ſhould be legiti-
" mate, as well as they that be born
" *within* matrimony, for ſo much as the
" *church* accepteth SUCH TO BE LEGITI-
" MATE. And all the *earls* and *barons*
" anſwered with one voice — that they
" would not change the laws of the realm,
" which hitherto have been uſed and ap-
" proved."

Here was a ſtrong puſh made, that the

" The firſt council of *Toledo*, A. D. 400, hath this
" canon, He who with a *believing wife* hath a *concu-*
" *bine*, is excommunicated: but if his *concubine* is in
" the ſtead of a *wife*, and he adheres to her alone,
" whether ſhe be called *wife* or *concubine*, he is not
" to be rejected from communion." See Jortin Rem.
v. ii. p. 294, 295; who adds—" This canon ſhews
" that there were *concubines* approved by the church."

I would here add, that *Auſtin*, *De fide & oper.* c. 19. ſays—" If a *concubine* ſhould profeſs to know
" no other man, although ſhe ſhould be diſmiſſed
" from him to whom ſhe is ſubjected, it may well be
" doubted whether ſhe ought not to be admitted to
" receive baptiſm." So that it appears very plainly, there was a time, when the conjunction of the man and woman did not depend, for its validity and lawfulneſs, upon human ceremonies and inventions.

In how many matters, as well as in many of the above circumſtances, hath the *church* (as it is called) changed it's notions of things! I have often thought, that if *Methuſaleh* had begun his long life with the æra of the *Chriſtian church*, and had lived his 969 years in the *Chriſtian* world, his life muſt have been a very miſerable one, unleſs, like the *vicar of Bray* of famous *verſatile* memory, he could have changed with the times, and have held at leaſt as many different opinions as he was years old.

ordinance

ordinance of God ſhould be in ſome meaſure recognized, as to its ſcriptural import and validity, in our municipal laws; but human wiſdom forbad it!

In antient *Rome*, there were three kinds of marriage, diſtinguiſhed from each other by the names of *conferration*, *coëmption*, and *uſe*—the laſt of theſe came very near to the ſimplicity of the divine inſtitution. It was, when the accidental living together of a man and woman had been productive of children, and they found it neceſſary or convenient to continue together; when, if they agreed on the matter between themſelves, it became a valid marriage, and the children were conſidered as legitimate.

Something ſimilar to this is the preſent cuſtom of *Scotland*; where, if a man and woman have lived together 'till they have children, if the man marry the woman, even upon his death-bed, all the antinuptial children become legitimated, and inherit the honours and eſtate of their father.

The caſe is the ſame in *Holland*; with this difference only, that all the children to be legitimated muſt appear with the father and mother in the church, at the ceremony of their marriage. See the *Hiſtory of Women*, by *W. Alexander*, M. D. vol. ii. p. 252, 267.

Our ſyſtem in *England* is very injurious

and cruel, as it deſtroys one grand inducement to matrimony, where a man and woman have lived together and had children, by ſtamping baſtardy on the iſſue without remedy. Whence ſo inhuman a plan ſhould be derived into the common law of the realm, cannot well be deviſed; but it muſt be ſuppoſed to have commenced in ſome of the darkeſt ages of ignorance and barbariſm; for at the latter end of the twelfth century, *Pope Alexander* III. made a conſtitution, that "children born before "the ſolemnization of matrimony, where "matrimony followed, ſhould, to all in-"tents and purpoſes, be as legitimate as "thoſe born after matrimony." By which it ſhould ſeem, that the inſtitution of *Conſtantine* had been totally laid aſide; alſo, that the *church* thought very differently of marriage, from what it did in the fourth century. See before, p. 31, note.

Upon the whole, it may be concluded, that ſuch laws as are above mentioned, would never have been thought of, unleſs the propoſers and framers of ſuch ſchemes of *poſt-legitimation*, had been convinced, that the *conjugal cohabitation* of the man and woman was a lawful matriage in GOD's account, conſequently the iſſue legitimate in His ſight: therefore they were willing to reconcile matters as well as they could, between *human invention* and *divine inſtitution*.

Having,

Having, I truſt, eſtabliſhed this truth, that where a man and a virgin are united by the *communication of their perſons* to each other, they become *one fleſh* in the ſight of GOD, ſo made by his expreſs command, inſomuch that the man *may not put her away all his days*; it follows, that they are *indiſſolubly* united, beyond the power of *diſunion* by any human authority whatſoever.

It is the contempt of this law, this primary law of nature, or rather of the GOD of nature, eſtabliſhed from *the beginning*, and afterwards enforced and explained by the poſitive laws above-mentioned, which lies at the root of the evils complained of. For, *if a man* כי איש which is the ſacred ſcripture's way of ſaying *any man, every man*, without diſtinction (for GOD makes none in the texts we have been conſidering, nor in any other) was deemed the *huſband* of the *virgin he lay with*, and was obliged to make a public recognition of it, as enjoined by GOD ſo to do, without any liberty to *put her away all his days*; if the law of the land was as poſitive as to this, as the law delivered from GOD to *Moſes* above-cited, we ſhould ſee a wonderful change in the manners of the people, as well as a ſtop put to the daily ruin of innocent girls. Would the *great* and *opulent* debauch their tenant's or labourer's

daughters, or their own ſervant-maids, if they knew that this put it into the power of ſuch poor creatures to claim their *ſeducers* as their *huſbands?* Certainly not, at leaſt not in one inſtance of ten thouſand where it now happens. Muſt we not ſuppoſe, that the great and merciful Creator, enacted His laws for the protection of the *weaker* ſex againſt the *ſtronger*, as well as for the prevention of *confuſion and every evil work*, which muſt enſue from men and women's coming together and parting ὡς ἄλογα ζῶα φυσικά (as the *Apoſtle* ſays) *like natural brute beaſts which are without reaſon?* As therefore a contempt of the laws of heaven, is evidently the cauſe of the evil, it is as evident that nothing but reſtoring their due *reſpect and efficacy* can ever cure it.

How great an impediment to matrimony doth this alſo prove, amongſt the profligate and licentious part of mankind? (which, as the world goes, I do not ſuppoſe to conſtitute a very ſmall part of it) —for if men can gratify their paſſions, and indulge their love of variety, without the leaſt danger of much further trouble than it coſts them to ſeduce a poor unwary girl, they will hardly bind themſelves to the painful œconomy of a family-life, or confine themſelves to the attention and concern which a family muſt require.

In

In every point of view, the contempt of GOD's law is very ſhocking; but be it remembered, that, though we have no municipal law to enforce its obligation, it ought to be binding and obligatory on *every man's conſcience in the ſight* of the divine *law-giver*.

There is no *ſtatute* which puniſhes the defilement of our neighbour's wife, though it is a *capital* offence by GOD's law, and puniſhed with the *death* of *both* the parties; yet ſurely none will ſay, that it is the leſs criminal before GOD: or, becauſe the ſeventh *commandment* has no human municipal law to enforce its rigour, that therefore the conſciences of individuals are under *leſs* obligation to obſerve it, or have more liberty to tranſgreſs it, than if it had.

But it ſometimes happens, that a man having *enticed a maid*, &c. lives with her for a ſeaſon, and then turns her off for another, not perhaps without making *ſome* proviſion for the *firſt*, and the conſcience of the man is ſalved by this piece of *generoſity*, as it is called. But the law of GOD is directly againſt ſuch a proceeding—*He ſhall* SURELY *endow her to be his wife*, ſaith the *moſt High:* and the reaſon given for this, can never alter nor ceaſe, becauſe the act from which it ariſes can never be recalled. The law of GOD therefore as much remains

in force againſt *ſuch* a *putting away*, as againſt *theft or murder*.

It is not unuſual for women *ſo put away*, to marry other men, nay, ſometimes they are portioned by the *ſeducer* for this very purpoſe. This faſhionable way of getting rid of women, includes in it *many* crimes. Firſt, It is a breach of that poſitive law—*She ſhall be his wife; becauſe he hath humbled her, he may not put her away all his days.* Secondly, It is therefore a ſpecies of unlawful, forbidden *divorce*. It is, thirdly, *adultery* in the woman *ſo* put away to marry another. And, fourthly, *He that marrieth her that is put away committeth adultery.*

We never allow any thing to be *adultery* except the *outward ceremony* has paſſed; but GOD's poſitive commands are not ſubject to the controul of *human invention*. It would be a ſoleciſm in philoſophy, to talk of ſetting the *ſun* to the *dial*, and not the *dial* to the *ſun*; it is as great a one in divinity, to argue, that the law of GOD is to be accommodated to the law of man, and not the law of man to the law of GOD.

Let us ſuppoſe for a moment, that, as it is ſaid to have been the caſe amongſt the *Spartans*, *theft* was not to be looked upon in a ſcandalous point of view, but rather allowable and commendable, if done ſo dextrouſly, as that the perſons were not detected in the fact; Would this

ſhake the authority of the *eighth commandment*, or be pleadable before God as a juſtification of the *thief*? *Conſider the work of* God, *that which is crooked cannot be made ſtrait, and who can make that ſtrait which he hath made crooked?* Eccl. i. 15. vii. 13.

From what has been ſaid, I think it may be fairly concluded:

1.

That *marriage* is a divine inſtitution, and, as ſuch, to be abided by as revealed to us by its holy and bleſſed author.

2.

That thoſe who look upon it merely as a *civil contract*, and therefore ſubject to the alteration and controul of men, have different views of it from thoſe given us in the ſacred ſcriptures.

3.

That a woman's *perſon* cannot be ſeparated from her *ſelf*; wherever ſhe beſtows the *one*, the *other* is beſtowed alſo.

4.

That when ſhe delivers her *perſon*, and conſequently her *ſelf*, into the poſſeſſion of a man, ſhe is (if not betrothed to another) by *that* act, inſeparably united to him, ſo indiſſolubly joined, that ſhe cannot leave him, *nor may he put her away all his days.*

5.

That if theſe truths were received, as they are indeed the truths of God, mil-

lions of women (eſpecially of the lower ſort) would be ſaved from ruin; for, being protected, received, and provided for as GOD's law enjoins, as the *wives* of thoſe men who firſt enticed them, they could not be turned out upon the wide world, with the loſs of reputation, friends, and conſequently all power of helping themſelves, but by ways too dreadful to think of!

Before I conclude this point, I muſt deſire not to be miſunderſtood, as if I meant to undervalue or deſpiſe *human ordinances*; they have excellent uſe, and, in this mixed ſtate of things, are neceſſary to maintain that order and decency, which are ſo neceſſary for the regulation of the outward actions of men. I would rather infer their uſe and neceſſity, than doubt of either. When I ſay that the *marriage-ſervice of the church*, doth not conſtitute a marriage in the ſight of GOD, I ſay true; becauſe by finding no ſuch *ſervice* in the *Bible*, and that marriages were had and ſolemnized without it, I therefore conclude *that* cannot be *it* which conſtitutes a marriage in the ſight of GOD; for, if ſo, we muſt ſuppoſe that people before the invention of ſuch ſervice, were not *married at all*, but lived in *ſin*; which is abſurd and impoſſible. That *ſome* ſervice, or ceremony, is expedient, for many good and laudable purpoſes,

muſt

muſt be allowed—as, for the public recognition of the mutual engagement of the parties to each other—to ratify their union as to inheritances, and many other laudable ends of *civil* ſociety; and as none can live together as *man* and *wife*, without offence, unleſs they * *ſubmit to the ordinance of man*, it ought, where it poſſibly can, *to be ſubmitted to for the Lord's ſake*. 1 Peter ii. 13.

But it is a great *abuſe* of ſuch things, to put them in the place of the inſtitution of GOD; ſo that *this* is of no force or validity in GOD's ſight without the other. Hence it is, that, men thinking they are not *married*, unleſs by a *prieſt* in a *church*, take advantage of their own villainy, and thus *ſeduce* women, and *put them away* at their pleaſure; whereas GOD's law binds them

* This golden rule of 1 Peter ii. 13. appears by the context, to relate to that obedience which we owe to the *civil* powers. But then the laws of *civil* government muſt not be inconſiſtent *with*, or repugnant *to*, the law of GOD, for if they be, we muſt not *ſubmit* to them, but rather *ſuffer* than *obey*. When *Nebuchadnezzer* ſet up his *golden image*, the three children of *Iſrael* would not obey the king's *decree* to worſhip it; they choſe rather to endure the *fiery furnace*. Dan. iii. 17, 18. So Daniel vi. 10. And as it is with *civil*, ſo is it with *eccleſiaſtical* ordinances of men; theſe muſt be conſonant with GOD's word, otherwiſe we muſt act as the *apoſtles* did, *Acts* iv. 19. Men may make laws for the public recognition of a *marriage* in the *ſight of the world*; but to ordain in what *marriage* ſhall conſiſt in the *ſight of* GOD, is out of their juriſdiction, and depends ſolely on the appointment of GOD's *own* law.

in

in the *firſt inſtance*, and declares the bond *indiſſoluble*. So that, as to the purpoſes of the divine inſtitution, if a thouſand *prieſts* were to read a thouſand *ſervices* over the parties, theſe cannot add to, nor diminiſh from their union before GOD, which, as in His ſight, is created by the Almighty *fiat — they ſhall be one fleſh*. This ſurely muſt be as evident, from the whole tenor of the ſacred ſcripture, as that the pouring water on a perſon, or dipping him in water, in the name of the *Bleſſed Trinity*, is the complete divine ordinance of *baptiſm*, though no *act* is done, or *word* ſaid, beſides.

There are no where in the *Hebrew* of the Old Teſtament, or *Greek* of the New Teſtament, any ſpecific names for *married perſons*, ſuch as the *Engliſh* words *huſband* and *wife*—but איש and אשה *man* and *woman* —So Ἀνηρ and γυνη, which alſo ſignify perſons of the *male* or *female* ſex in general; but when coupled with pronouns poſſeſſive, as אישה *her man*—אשתו *his woman*. Ὁ ἀνηρ σου *thy man*—ἡ γυνη ἑαυτου, *his woman*, they then denote the *marriage-relation*: but *how* that relation is entered into, ſo as to become indiſſoluble on both ſides, hath already been ſhewn; to which we may add ſome obſervations on the word בעל which we tranſlate *huſband*, *married*. See Gen. xx. 3. בעלה בעל *maritata marito*. Mont.; literally.

rally, according to our idiom, *married to an husband*. Isa. lxii. 4. וארצך תבעל & *terra tua erit maritata*. Mont.; *and thy land shall be married*. Now בעל signifies *to have*, or *take possession*, or *authority over*, as a participal noun Ὁ ἔχων, he *who hath*. Hence it signifies *to marry*, to *take possession of a woman*, to *have her*, as we say. See Deut. xxiv. 1. xxi. 13. In *Niph*, to *be married*, taken *possession of as a wife*. Isa. lxii. 4. with liv. 1. See *Parkhurst's* Heb. Lex. בעל. So *Calasio*. "Significat dominium, magis-"terium, dominatus est, habuit, possedit "ut dominus, maritus fuit, rem habuit "cum muliere." "It signifies dominion, "the place or office of a * master or go-"vernor." "As a verb, he governed, "had, *possessed* as a lord or master, he was "married, or, *had to do with a woman*." By all which, taken together, it appears that this *last* circumstance is that which *brings* her into the possession, and reduces her under the *dominion* of the man, according to that of Gen. iii. 16. latter part. See Deut. xxii. 29. where it is expressed by ענה *Compressit eam*. Mont.; *He hath humbled her*. English translation. Surely this affords an additional and conclusive proof, that a man's *taking possession of a woman* in the

* Our English word *husband* hath this *idea*, according to *Johnson*—"*Hossband*, master, Danish; from "*house* and *bonda*, *Runic*, a master." See Dict.

sense

ſenſe above-mentioned, is in the language* of ſacred ſcripture *marrying her*, or making her אשתו *his woman*.

I ſhould now proceed to conſider *marriage*, or *matrimony* as it is called, in another point of view, namely under *civil* conſiderations, and, as ſuch, an object of *human laws*: but before this can be done in a proper manner, ſome incidental points muſt be fully underſtood and diſcuſſed. Therefore the ſubject of *matrimony*, as a *civil* contract controulable by *human* legiſlature, muſt be deferred for a ſeaſon.

* This appears alſo from Deut. xxiv. 1. where the word בעל is evidently uſed in this ſenſe—

כי יקח איש אשה ובעלה

eâ cum coieret & fæminam vir ceperit ſi.
Pagninus. Mont. Marg.

Here the *taking* the *woman*, and *lying with her*, moſt clearly appears to make her the *man's wife*, as the reſt of the verſe and the three following demonſtrably ſhew.

CHAP.

CHAP. II.

Of WHOREDOM *and* FORNICATION.

WHEN GOD, the CREATOR and LORD of all, was pleaſed to ordain and eſtabliſh the means by which His creatures were to *increaſe and multiply, and repleniſh the earth,* in which primary command His *reaſonable* creatures were equally intereſted with the brute part of the creation, and in ſome reſpects, if we conſider *this* world as connected with *another,* infinitely more, and therefore the command was particularly addreſſed to them, Gen. i. 28.—it could not be but that the *act,* whereby mankind was to be propagated, muſt be totally *innocent* in itſelf: otherwiſe it could not have been conſiſtent with the ſtate * of *innocence* in which man was when *marriage*

* We are told, Gen. i. 31. that GOD *ſaw every thing that He had made, and behold it was* טוב מאד *very good.* We cannot, conſiſtently with this account of things, doubt that every endowment of the human nature, whether of body or mind, came under this deſcription; conſequently, that thoſe *deſires* which were neceſſary to lead man to the propagation and continuance of his ſpecies, were without any evil whatſoever. We cannot ſufficiently abhor the folly

marriage was firſt ordained. But that this *act*, innocent in itſelf as any other function of the body, might be kept within due bounds of *order* and *decency*, and all confuſion and diſorder avoided; GOD enacted certain *poſitive* laws for this very purpoſe, to confine within ſuch bounds as ſeemed good to Himſelf to limit, that *natural*, but *violent* paſſion, which, for the great purpoſe of propagating the *human ſpecies*, was made an *inſeparable* adjunct to the *human frame*.

folly and blaſphemy of *Jerome* and ſome others, who ſay, that "*Adam*'s deſire to *know his wife* was the "firſt ſin which made GOD repent that He had made "man, and was the occaſion of turning him out of "*Paradiſe*." Coitûs præmium mors—ſays *Jerome* contr. *Jovinian*.

No inconſiderable difficulty awaited this ſcheme, which aroſe from the queſtion—"How then was the "world to be peopled, if not by natural generation?" But this was eaſily ſolved, by imagining that "the "earth would have been ſupplied with *men*, as the "*heavens* are with *angels*, by the immediate creative "power of GOD, without the interference of any "*generation* whatſoever."

When ſuch monſtrous opinions can have been maintained by thoſe who, in their day, were looked upon as *fathers of the church*, let it warn thee, Reader, againſt ſearching for truth any where but in the bleſſed word of GOD; dread as much to leave it for an inſtant, as a blind man would dread to walk amidſt pits and precipices without a guide, or a mariner to ſail amongſt rocks and ſhoals without a pilot. Remember what the Pſalmiſt ſays, *Pſ.* cxix. 105. *Thy word is a lamp unto my feet, and a light unto my path.*

Thoſe

Thoſe who imagine that this appetite is in itſelf *ſinful*, either in the *deſire* or *act*, *charge* God *fooliſhly*, as if He could ordain the *increaſe* and *multiplication* of mankind by an *act* ſinful in itſelf: an abſurdity little ſhort of *blaſphemy!* *Sin*, we are told, on the moſt infallible authority, *is the tranſgreſſion of the law*, 1 John iii. 4;—and *where no law is, there is no tranſgreſſion*, Rom. iv. 15.—when therefore this act is done agreeably to God's will, it is like all *other* acts ſo done, *good* and *not evil*. In order to make it *evil*, it muſt be done againſt ſome precept of God's law, otherwiſe it is as innocent as ſatisfying our *hunger* with *eating*, or our *thirſt* with *drinking*. Theſe may become *ſinful* by their *abuſe* or *exceſs*; ſo may the *other*; but in *itſelf*, and in its *lawful* uſe, it is as perfectly *innocent* as the two *former*.

We have obſerved before, that where a man and woman become *perſonally* united to each other, they are *one fleſh*, and are forbidden to *put each other away*. This is the ordinance of marriage, and the *only* one which is revealed in the ſacred ſcriptures; therefore we may call it the *only* one which God ever ordained.

But when men *corrupted their ways upon the earth*, *Gen.* vi. 12. this ordinance of *marriage*, ſanctified by God's *bleſſing*, Gen. i. 28. and ratified by His own *expreſs command*,

mand, Gen. ii. 24. was, as every other *divine* inſtitution, corrupted, perverted, and abuſed; and men, to ſatisfy their deſires at as cheap a rate as poſſible, without the incumbrance of a wife and family, or confining themſelves to the ſober duties of maintaining, taking care of, or providing for their houſeholds, choſe to have intercourſe and commerce with women, like *brute beaſts*, for the ſake of mere appetite, and then to leave the women for the ſervice of the next comer. Something of this ſort may not improbably be the meaning of Gen. vi. 2. where it is ſaid, that *they took them* נָשִׁים *women of all which they choſe*. For though this word, in certain connexions, denotes what we call *wives* (as Deut. xxi. 15.) yet it ſignifies primarily the *female ſex*, or *women in general*. Such traffic was offenſive to GOD, an abuſe of His *ordinance*, (ſee 1 Cor. vi. 15, 16.) and tending to deſtroy the *marriage-obligation*, not only by rendering the bond which was created by it ineffectual, but by inducing mankind to deſpiſe it, and ſet it at nought. All *genealogies* muſt be confounded, inheritances obſcured, and relationſhip itſelf deſtroyed; for who could aſcertain theſe things, ſo neceſſary to the exiſtence of all civil ſociety, in the commerce with *harlots*? *Confuſion*, and every *evil work*, muſt enſue; and therefore the all-wiſe *Governor*

of

of the univerſe forbad *whoredom* and *fornication* on pain of death *temporal* and *eternal*. See 1 Tim. i. 8, 9, 10.

The *Hebrew* word זנה is particularly appropriated to this offence in the Old Teſtament, as πορνεια is in the New Teſtament; and we ſhall never find it mentioned but with the divine *abhorrence*. We have no law to enforce the puniſhment which GOD annexed to it, or to treat an *harlot* or *whore* as a *capital* offender; but it is nevertheleſs offenſive to GOD, and will now, as ever, meet with marks of His diſpleaſure. *Know ye not*, ſaith *Paul*, 1 Cor. vi. 9. *that the unrighteous ſhall not* inherit *the kingdom of* GOD? *Be not deceived, neither fornicators, nor idolaters, nor adulterers,*—&c.—*ſhall inherit the kingdom of* GOD.

So odious is *whoredom* in GOD's ſight, that it is not only ſaid to defile the parties who are guilty of it, but the very *land itſelf* was ſaid to be *defiled* thereby. Jer. iii. 9. Though this *text* may perhaps primarily relate to *idolatry*, which is *ſpiritual whoredom*, yet it ſerves to ſhew the malignant nature of *whoredom*; otherwiſe this would not be made uſe of, as *adultery* is in the ſame verſe, in a figurative ſenſe, to denote the other.

GOD expreſſly commanded, that there ſhould *not be a whore of the daughters of*

Iſrael, Deut. xxiii. 17. and ordained, that a woman *playing the whore*, if the daughter of a common perſon, ſhould *be ſtoned to death, Deut.* xxii. 21; but if the daughter of a *prieſt*, ſhe was to *be burned with fire*, *Lev.* xxi. 9. I mention theſe things as proofs of the ſinfulneſs of an act, innocent in *itſelf*, when committed againſt a divine poſitive law. No human power or cuſtom can alleviate its guilt, or make it leſs offenſive to GOD than His word has made it; the perſon's conſcience that thinks otherwiſe is ſadly deceived.

Though what has been already ſaid may ſerve as a definition of this offence, yet, to ſave the *Reader* the trouble of looking back, as well as to be ſtill more explicit upon the ſubject, I would define זנה, or *whoredom*, to be "a woman's *giving* her "perſon to a man, without any intent of "*marriage*, but either for the mere gra-"tification of *luſt*, or for *gain* or *hire*, and "departing from that man to others for "the *ſame* purpoſes." This is being what the *Hebrew* ſcriptures call זונה, an *harlot* or *whore*. See Gen. xxxviii. 15, 16. We alſo find, that if a *virgin* gave her perſon to *one man*, and afterwards went to *another*, though for the purpoſe of marriage with the *ſecond*, ſhe thereby ſtamped *whoredom* on ſuch an action, and was to be *ſtoned to death*. *Deut.* xxii. 21.

As

As *whoredom* is generally uſed in our tranſlation, as denoted by the word זנות, and ſeems rather appropriated to ſignify the *woman*'s ſhare in the offence; ſo the term * *fornication*, which is expreſſed by the ſame word in the original, ſeems to be the name given to the offence which the *man* commits in ſuch *illicit* commerce. Though this obſervation may not hold in all caſes, yet it is the beſt reaſon which occurs to me, for our uſing *different* words, to denote an offence of the *ſame* kind.

I readily confeſs, that the revival of GOD's antient laws againſt *whoredom*, amongſt us, would be very dreadful, and indeed *unjuſt*, unleſs the whole conſiſtent ſcheme which GOD has laid down was *all* to be revived together. The women, under GOD's law, could *force* their ſeducers to take them as their wives; or rather

* Our Engliſh word *fornication*, is derived from the Latin *fornix*; which literally ſignifies *an arch or vault in houſes*—and by a *metonymy*—a *brothel-houſe*, becauſe theſe were in *vaults* under-ground. Ainſworth. Hor. Epiſt. 14. l. 21, 22. ſays to his *ſteward*—

——— *Fornix* tibi, & uneta popina;
Incutiunt urbis deſiderium, video.

"For well I know, a tavern's greaſy ſteam,
"And a vile *ſtew*, with joy your heart inflame."
FRANCIS.

Hence the haunters of thoſe places were called *fornicators*. See *Johnſon*'s Dict. Hor. Sat. lib. i. Sat. 2. l. 30, 31.

were deemed ſo *actually* married, as not *to be put away.* A woman had but to ſummons her *ſeducer* before the *judges*, to prove the fact againſt him, and their ſentence, which muſt have been according to the law, muſt have been obeyed on *pain of death.* Deut. xvii. 12. Unleſs this were (as it ought to be) the caſe amongſt us, it would be oppreſſive, unjuſt, and cruel to the laſt degree, to puniſh women with death, for being, by the treachery and villainy of men, forced into a way of life (however abhorrent in itſelf, or culpable) which is the natural, and, in moſt inſtances, the inevitable conſequence of their being deſerted by thoſe who ought to have protected them, but againſt whom they have no remedy, or means to make them act the juſt and honourable part.

Under this head of *forbidden* lewdneſs, I would mention the practice of taking an *harlot* to *keep* for a time, and then, when pleaſure or conveniency prompts, diſmiſſing her. This is uſually called *keeping a miſtreſs*; but as there is no intention of *marriage*, and this is only done for the *mere* gratification of *luſt*, it is not only a very evil example to others, and a defiance of the laws and good order of ſociety, but doubtleſs comes under the *condemnation*, as it muſt be ranked under the deſcription, of *fornication* and *adultery*.

This

This was not the ſituation of the פילגשים or * *concubines* amongſt the *Jews*; theſe ſeem to have been looked upon as *wives*, though, in ſome reſpects, of an inferior rank. They were ſo far conſidered as *wives*, that the man who took them had ſuch a propriety in them, as to make it a very great offence, if not *adultery* itſelf, to violate them; as appears in the caſe of *Jacob*'s concubine *Bilhah*. *Reuben*, the eldeſt ſon of *Jacob*, had lain with her; and *Jacob*, Gen. xlix. 4. *calls it* "*going up to* "*his bed and defiling it.*"

Though the children of the *concubine* did not inherit as the children of the wife in moſt caſes, yet in one very remarkable one we find they did, and that by the diſpoſal of GOD Himſelf. *Leah* and *Rachel*

* *Dr. Johnſon*, in his Dictionary, makes a *concubine* ſignify—"a woman kept in fornication, a whore, "a ſtrumpet:" but no ſuch meaning of the word פילגש is to be found in the ſacred ſcriptures. It is greatly owing to ſuch interpretations of words which are uſed in our *tranſlation*, that we are led to have very falſe conceptions, not only of words, but of whole paſſages, in the ſacred volume.

So the word *adultery*—inſtead of keeping to the unvaried uſe of the Hebrew נאף we make it ſignify every thing which our ideas have annexed to the *Engliſh* term *adultery*. At this rate, the truth of ſcripture can never be fixed, but muſt alter with the languages into which it may happen to be tranſlated, or with the ideas which change of times, or opinions, may affix to certain words in thoſe languages.

were deemed so a[illegible] ; *Bilhah* and
to be put away. A[illegible] may appear
mons her *seducer* [illegible] t the children
the fact against [illegible] of *Canaan* equal-
which must h[illegible] the *former.*
law, must h[illegible] master enough of
death. Deu[illegible] actly the difference
(as it ough[illegible] and פילגש a *concu-*
would be [illegible] neither have I been
the last [illegible] meet with so precise
death, [illegible] author, as to warrant
vill[illegible] of the question. This
([illegible] is

[illegible] the Univ. Hist. (vol. iii. p 141.)
[illegible] the *first rank*, and the פילגשים
[illegible] *rank*; "which last, say they,
[illegible] render by the word *concubines*,
[illegible] *ules*, yet in none of those places
[illegible] the word is used, which are
[illegible] in number, is any such sinister
[illegible] However, they state a two-fold
[illegible] *these* and the *wives of the first rank.*
[illegible] *latter* were taken with the usual ce-
[illegible] the *former* without. Secondly, with
[illegible] their authority, and the honour paid to
[illegible] their children."
[illegible] very clear, that the sacred *tongue*, made
[illegible] the *Holy Ghost* in the scriptures, makes
[illegible] which amount to demonstration of there
[illegible] foundation for confounding the פילגשים
[illegible] or *harlots*. The words אשה and פילגש
[illegible] sometimes used for the same person. See Gen.
[illegible] 1. 6. (xxx. 4. with xxxv. 22.); but פילגש and
[illegible] are never thus used.
Calasio defines פילגש as—*Ancilla unita & addicta*
[illegible]que scriptura, i. e. contractu dotali & sponsali-
bus.

mark of diſapprobation is ſet
age in the ſacred ſcriptures,
y ſpeak ſo ſeverely againſt *whore-*
ch, to me, is an evident and con-
proof, that there is ſome ſpecific
rence between them. Indeed we find
e owner of the *concubine* called *her huſ-*
band; ſhe *his wife*. So the text, *Judges* xix. 1. a certain *Levite* took to him פילגש אשה *uxorem pellicem*. Mont.; *a wife concubine*: and in verſe 3. he is called אישה *vir ejus*. Mont.; *her huſband*, as we tranſlate it. So the Fr. of D. Martin, *ſon mari*. The damſel's father is called, ver. 4. his (the Levite's) חתן *father-in-law*; and ver. 5. the Levite is called חתנו *his* (the damſel's father's) *ſon-in-law*; each of theſe relations by marriage being expreſſed by the word חתן. Surely this affords a concluſive proof, that the *concubines*, in thoſe days, were in ſome ſenſe *wives*; but, in what ſenſe, it may be very difficult to determine exactly. The root חתן ſignifies to *contract affinity by marriage*. Gen. xxxiv. 9. Joſh. xxiii. 12. In this laſt paſſage, the LXX render it by ἐπιγαμίας ποιεῖν, to *make marriages*. So that though we cannot ſtate the preciſe difference between the *wife* and

bus. "An handmaid united and devoted to a man, or huſband, without writing—*i. e.* without any contract for dower or eſpouſals."

... in every particular, yet there ... ſo great a ſimilarity between them, ... ſo be both widely different from what ... call a *kept miſtreſs*, in whom the man ... not a jot more property, than in ... horſe hired for a day's journey, nor is ... more care or concern uſually taken about ... them, when once the fancy or humour of ... leads him to reſolve upon *diſ-* ...

The remedy of this miſchief depends on that of the others which have been mentioned; all muſt ſtand or fall together.

CHAP.

CHAP. III.

Of ADULTERY.

I COME now to conſider an offence againſt the poſitive precepts of GOD, which is of the moſt malignant kind, that of *commerce between the ſexes*, where the woman is the *wife*, conſequently the inviolable and unalienable property of *another man*.

This is truly and properly *adultery*, and deſcribed in the *ſeventh* commandment by a word, which, throughout the whole *Hebrew* ſcriptures, is confined to that ſingle idea. Hence it is, that it is uſed, in a figurative ſenſe, to denote the turning from GOD to the worſhip of *idols*. GOD calls himſelf the *huſband* of His church; the church is repreſented under the figure of a *ſpouſe* or *wife*; therefore, apoſtatizing from JEHOVAH to *idols*, is called, in a ſpiritual ſenſe, *adultery*, Iſ. liv. 5. * *Thy Maker*

* The words in the original are בעליך עשיך in the plural number, *thy huſbands*, *thy makers*; then follows, *Jehovah Sabaoth* is HIS *name*. Surely here, as in Eccl. xii. 1. and in many other paſſages, the careful reader muſt ſee a *plurality* of perſons in *Jehovah* openly

Maker is thine husband. Jer. iii. 14. *Turn, O backſliding children, for I am married to you.* Then GOD complains, ver. 20. *Surely as a wife treacherouſly departs from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the Lord of hoſts.*

It is the misfortune of ours, as of all arbitrary languages, to want * preciſion; ſo

openly revealed. To imagine, as many do, that this fundamental of *true religion* was reſerved to the days of the *New Teſtament*, is one of thoſe conſequences of ignorance with reſpect to the Hebrew ſcriptures, under which *we Chriſtians* content ourſelves.

* One great reaſon of which is, the aptneſs of ſuch languages to acquire new meanings by length of time. This is remarkably the caſe with ours; for inſtance, the word *knave* formerly meant *a boy*—a *male child*—then a *ſervant boy*, and by degrees, *any ſervant man*. Theſe meanings are obſolete, and now it ſignifies a *petty raſcal*, a *ſcoundrel*, a *diſhoneſt fellow*. See *Phillips's* Dict. and *Johnſon*. Other inſtances of ſuch mutation might be given. But this cannot be the caſe with the *Hebrew* language; if it could, it muſt ceaſe to be the word of GOD, and become the word, the uncertain word, of man.

In ſhort, it would amount to a creation of *new laws*, which ſtill muſt vary with the new uſe of words, and thus, from time to time, create *new offences*, in proportion to words acquiring new meanings. But the *mind* of GOD hath been graciouſly delivered to us in a language as unchangeable and fixed as *itſelf*. Therefore, what the *words* meant when recorded by the *ſacred penmen*, they mean to this hour, and will mean for ever—for which very concluſive reaſon, it is impoſſible that any word of the Old Teſtament can acquire a new meaning under the New Teſtament. Wherefore the word נאף *adultery*, can never admit

of

ſo that when we ſpeak of *adultery*, we include in it every idea which is uſually affixed to the word by *cuſtom*, whether right or wrong. There is a preciſion in the *Hebrew* language peculiar to itſelf; every word is derived from ſome fixed *root*, or is itſelf that *root*, which has a fixed and determinate meaning; and though the word branch itſelf into ever ſo many different, and ſeemingly contradictory ſenſes, yet the original idea contained in the *root* will always circulate, as the ſame ſap from the root of a tree, will always flow through the ſtem to the ſeveral branches, be they ever ſo many. From the want of ſuch preciſion in our language, we are apt to fix meanings to the words of ſcripture,

of any other meaning or conſtruction, than it received in the books of *Moſes* and the *prophets*—what that was, will appear in the ſequel.

How arbitrary languages have always been ſubject to change, by their being governed by faſhion and cuſtom, we may learn from *Horace:*

——— Mortalia facta peribunt,
Nedum ſermonum ſtet honos, & gratia vivax.
Multa renaſcentur, quæ jam cecidere: cadentque
Quæ nunc ſunt in honore vocabula; ſi volet uſus,
Quem penes arbitrium eſt, & jus & norma loquendi.

All *things* ſhall periſh, and ſhall words preſume
To hold their honours, and immortal bloom?
Many ſhall riſe, that now forgotten lie,
Others, in preſent credit, ſoon ſhall die,
If cuſtom will, whoſe arbitrary ſway
Words, and the forms of language, muſt obey.

which,

which, when conſidered in the original, they will not bear: and in few are we more miſtaken than in the meaning (the ſcriptural meaning) of the word *adultery*.

The words of the ſeventh commandment are לא תנאף — which we very properly tranſlate—*Thou ſhalt not commit adultery*. But what is the true meaning of the word נאף *adultery?* The only certain way to know this, is to conſider its uniform ſignification throughout the whole *Hebrew Bible*; and whoever doth this, will find that it is never uſed but to denote the defilement of *a* * *betrothed or married woman*; except in the *figurative* ſenſe above mentioned, with reſpect to *idolatry*, where the *ſame* idea is exactly preſerved.

* The learned authors of the *Ant. Univ. Hiſt.* vol. iii. p. 137. rightly obſerve, that "adultery was puniſhable with death in both parties, whether they were "both married, or only the woman." But, they add—"We cannot affirm the puniſhment of a married man to have been the ſame, who *committed* "*adultery* with an *unmarried woman*." This *ſoleciſm* of "a married man's *committing adultery* with an *unmarried woman*," ariſes from the popular and improper ideas which are annexed to the Engliſh word *adultery*, and from not attending to the ſingle and only idea annexed to the Hebrew נאף throughout the *Bible*. Conſiſtently with this, *Anthonius Matthæus*, the civilian, affirms, that "adultery cannot be committed between a *married* man and an *unmarried* "woman." This is certainly true; becauſe no trace of ſuch an uſe of the word is to be found throughout the *Bible*.

In

In *Lev.* xx. 10. we have an accurate and clear explanation of the ſignificant word נאף as well as of the commandment where it is found. *If a man commit adultery with his neighbour's wife, the adulterer and adulteress ſhall ſurely be put to death.* What is here called *committing adultery with his neighbour's wife,* is called, Ezek. xviii. 11. *defiling his neighbour's wife*; and Prov. vi. 29. *going in to his neighbour's wife.* If we turn to Deut. xxii. and conſider the expoſition of the *ſeventh* commandment which *Moſes* was directed, by the *Holy Spirit*, to deliver to the riſing generation, before their entrance into *Canaan*, from ver. 13. to ver. 29. incluſive, we ſhall find this idea uniformly preſerved * throughout. See alſo Lev. xviii. 20.

So

* נאף "Mæchatus eſt, adulteravit, adulterium "commiſit. *Prov.* vi. 32. per *metaphoram*—Idola co- "luit. *Jer.* iii. 9. Differt a זנה quod generaliter "*ſcortari* ſignificat, ut liquet ex Oſeæ iv. 14. at hoc "verbum non niſi in *nuptam* competit. Mercer in "Pagn.

"R. Solomon Jarchi notat dici tantum de *nuptâ.*"
Leigh's Crit. Sacr.

נאף "To commit *adultery* with matrons." See Litt. Dict. Mæchor. to *adulterate*, to *commit adultery* "[with a married woman] Prov. vi. 29, 32—34. "Metaphorically. To *worſhip idols*, Jer. iii. 9. It "differs from זנה, which ſignifies *whoring* in gene- "ral, as is plain from *Hoſea* iv. 14. But this word "*only* belongs to incontinency with a *married woman.*

"*R. Solomon*

So ſtrict is this law with regard to this offence, that it even reaches to the defilement of a *betrothed* woman, who, in GOD's ſight, is reckoned as the man's *wife* to whom ſhe is betrothed. *If a man be found lying with a woman married to an huſband, then they ſhall both of them die, both the man that lay with the woman, and the woman; ſo ſhalt thou put away evil from Iſrael.* Deut. xxii. 22. By theſe latter words we are taught, that the ſin of adultery, like that of *murder*, was not to be looked upon merely as a perſonal offence, which was of no further conſequence than to the parties committing it, but, if not puniſhed as GOD commanded, brought guilt upon the very land itſelf, which could only be *put away* by the pu-

" *R. Solomon Jarchi* obſerves, it is only uſed where " a *married woman* is concerned."

Aben Ezra thinks, that it ſignifies all *illicit commerce*, even *whoredom*—" But I ſee, ſaith *Grotius*, on " Exod. xx. 14. that this word is taken by the *He-* " *brews* in the ſenſe of *adultery* only, and ſo it is " tranſlated in this and the other places where it is " uſed, by the Greeks, Latins, and other interpre- " ters." See Leigh, ib. and margin.

The LXX always render it by μοιχεύειν and μοιχᾶσθαι.

However, not to rely on the faithfulneſs of *tranſlators*, the accuracy of *lexicographers*, or the wiſdom of *commentators*, either critical or explanatory, we muſt have recourſe to the *word itſelf* in the original; and if we find, that in all its connections throughout the *Hebrew* ſcriptures, it never is uſed but in *one ſingle* ſ..ſe we are not warranted to put *any other* upon it.

niſhment of the offenders. Then follows ver. 22. *If a damſel that is a virgin be betrothed unto an huſband, and a man find her in the city and lie with her, then ſhall ye bring them both into the gate of that city, and ye ſhall ſtone them with ſtones that they die: the damſel becauſe ſhe cried not, being in the city; and the man, becauſe he* HATH HUMBLED HIS NEIGHBOUR'S WIFE.

Such is the law of THE MOST HIGH againſt *adultery*, or the *defilement of a man's wife*. Yet it is not the object of our *municipal* law as any *public* offence whatſoever. The injured huſband may bring a civil action for private damages; but neither the *adulterer*, nor the *adultereſs*, can be indicted or puniſhed, * as a *public* offender, by any one *ſtatute* throughout our whole code

* "In the year 1650, when the ruling powers "found it for their intereſt to put on the ſemblance "of a very extraordinary ſtrictneſs and purity of mo- "rals; not only *inceſt* and wilful *adultery* were made "capital crimes, but alſo the repeated act of keep- "ing a brothel, or committing fornication, were "(upon a ſecond conviction) made felony without "benefit of clergy. But at the reſtoration, when "men, from an abhorrence of the hypocriſy of the "late times, fell into a contrary extreme of licenti- "ouſneſs, it was not thought proper to renew a law "of ſuch unfaſhionable rigour. And theſe offences "have been ever ſince left to the feeble coercion of "the *ſpiritual court*, according to the rules of the "canon law; a law which has treated the offence "of incontinence, nay even *adultery itſelf*, with a "great

... laws. How far this is ſeen to be ... comfort of ſociety, and the honour ... *Engliſh* nation, let others determine; ... only ſay, that, if the law of GOD ... by the way is as clear and poſitive ... as can be conceived) took place, we ... hardly hear of ſuch daily offences ... it, as now diſgrace, diſhonour, and ... the land. Such however is the *con-ſiſtency* of our *ſtatute laws*, ſuch their *con-ſiſtency* to the law of GOD, that they make ... man a *felon*, and, but for the *benefit of clergy*, liable to ſuffer *death*, if he have *two* wives of *his own*; but he may ſeduce and debauch as *many wives* of *other people*, as may fall in his way, and he is free from puniſhment, except, as I ſaid before, by way of *civil* action for the wrong done to the huſband.

It is ſaid indeed, that "our law conſi-"ders marriage in no other light but as "a *civil contract*, and leaves the holineſs "of the marriage-ſtate to the *eccleſiaſtical* "courts;"

"great degree of tenderneſs and lenity; owing per-"haps to the celibacy of its firſt compilers. The "*temporal courts* therefore take no cognizance of the "crime of *adultery*, otherwiſe than as a private in-"jury." *Blackſtone* vol. iv. p. 64. Id. vol. i. 433.

Biſhop *Burnet*, in his hiſtory of the Reformation, ſpeaking of the ſtate of the church before that period —ſaith—"The unmarried ſtate both of *ſeculars* and "*regulars* gave infinite ſcandal to the world; for it "appeared

" courts;" but ſurely in a *Chriſtian* land, " the holineſs of the marriage-ſtate" ought to be an object of the *municipal* laws, as of infinitely greater conſequence to the *public*, and to the peace and welfare of ſociety, than many other offences, which are properly deemed objects of their utmoſt ſeverity. For, what are the conſequences of *adultery*, even in a temporal view? *All* its evils cannot be reckoned — but only to mention a *few*:—It muſt introduce a total confuſion as to the offſpring, a defeating of rightful heirs, an utter obſcurity as to family deſcents and pedigrees; for where *adultery* is, no man can know his own children, or even oſtenſible brothers and ſiſters aſcertain their relation to each other: for which, as well as for many other wiſe cauſes, doubtleſs it was (as well as to preſerve the ſanctity of the marriage-inſtitution) made *capital* by the DIVINE LAWGIVER. This we may humbly preſume to be the caſe; for this offence is introductory of that kind of diſorder, which muſt, in the very nature of it, tend to deſtroy every bond of *civil* and

" appeared that the reſtraining them from having " *wives of their own*, made them conclude that they " had a *right* to *all other men's*: and the inferior " *clergy* were no better, &c." See *Crit. Hiſtory of England*, p. 141.

religious ſociety, and make the world, in a moral ſenſe, a mere *chaos*.

Why then is *adultery*, notwithſtanding it is ſo condemned by the poſitive law of GOD, ſo frequently, ſo ſhameleſſly, ſo openly practiſed? It is becauſe the law of GOD being diſregarded in the conſcience, and not enforced by the laws of the land in all its terror, its importance is not adverted to: for though outward laws may not reach the heart, yet, they frequently, by reſtraining the outward actions of men, may lead them to view ſuch offences in a different light, than when there is no puniſhment attending them. Such is the depravity of mankind, that we find the ſaying of the *Preacher* generally true: *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.* Eccl. viii. 11. *Impunity* begets *ſecurity*; and this muſt produce and multiply *tranſgreſſion*.

As to thoſe reliques of the *Pope*'s tyranny in this country, commonly called the *eccleſiaſtical courts* *, their power is but very

* An inſtance of the oppreſſion of theſe courts, and the tyranny they exerciſe where they can, may appear from the following caſe:—*Ann Jenkinſon* was preſented at the *primary* viſitation of the *Archbiſhop of York*, 1777, for *fornication*, ſhe being with child by

very *feeble*; for which I and every free Proteſtant ought to be thankful. This ſort of *imperium in imperio*, which excludes trials by *juries* in criminal matters, and ſubſtitutes paper depoſitions in the place of *vivâ voce* evidence, is too abhorrent from every principle of our free conſtitution to be endured; and I am aſtoniſhed, that at the Reformation, their very *being* was not annihilated, as that of the *ſtar-chamber* was afterwards, 16 Car. I. Theſe * *courts*, however, have cognizance of the crime of *adultery*, for which they can ſet the offender on a *joint ſtool* in a *white ſheet*, under title *Penance*; unleſs, under title † *Commutation*, he or ſhe can buy off their ſin

by C. D. a *ſingle man*. The caſe was, that the man had *promiſed* her *marriage*, not only privately to herſelf, but alſo before the *Juſtice*, when ſhe ſwore C. D. to be the father of the child. He ſoon after married another woman. The *ſpiritual* court proceeded againſt the *poor girl*, thus abandoned by the man, and without ever *citing* her, ſent an *excommunication* down, which was *red* and *returned* accordingly. Another was *cited* on ſuch an account, but could not take out *her penance*, becauſe ſhe could not pay a certain *ſum of money* which was demanded.

* In antient times, the *King's* courts, and eſpecially the *Leets*, had power to enquire of and puniſh *fornication* and *adultery*; but by 13 Ed. I. Stat. 4. called the ſtatute of *circumſpectè agatis*, theſe matters were turned over to the *eccleſiaſtical courts*. See 1 *Burn*, 662, 663. Alſo 2 *Burn*, 144, 145.

† All this wicked traffic of *penance* and *commutation*

ſin and ſhame with a *ſum of money*. Whatever be the cauſe, moſt certain it is, that the crime of *adultery* daily increaſes amongſt us, inſomuch, that one would think many of the *Britiſh ladies*, once famed for their modeſty, chaſtity, and ſobriety, either never red their *Bibles* at all, or elſe only that edition of it, which was printed by the company of *Stationers*, in the reign of *Charles* the *Firſt* (and for which Archbiſhop *Laud* fined them ſeverely in the *ſtar-chamber*) wherein they printed the *ſeventh* commandment without the word *not*, ſo that it ſtood, *Thou ſhalt commit adultery*.

But if in reading the *Hebrew Bible* we reſtrain the word נאף *adultery* in the *ſeventh* commandment, to the *married woman* only, and to the *man who defiles her*, do we not leave the man, who, having *one wife*, takes *another* *, out of its reach? I anſwer—It is

was originally derived from the doctrine of *indulgences*; concerning which, *Tetzel* and his aſſociates, when deſcribing the benefit of *indulgences*, and the neceſſity of purchaſing them, a little before the *Reformation*, thus expreſs themſelves:—"The efficacy of indul-"gencies is ſo great, that the moſt heinous ſins, "even if one ſhould *violate* the *mother of* GOD, "would be remitted and expiated by them, and the "perſon freed both from *puniſhment* and *guilt*. For "*twelve-pence* you may redeem the ſoul of your fa-"ther out of *purgatory*."

* The wiſe, holy, uniform, and connected ſcheme of GOD's *moral* government, with reſpect to the *commerce*

is not for us to judge in this matter, but by the rule of GOD's word; if *that* brings ſuch a caſe within the reach of the *ſeventh commandment*, or of any one interpretation of it which is to be found in the *book of that law*, then ſuch a man is *condemned*: if otherwiſe, he is *free* — *For where there is no law, there is no tranſgreſſion.* Rom. iv. 15. *And ſin is not imputed* (ἐλλογεῖται, *reckoned, charged, brought to account*) *where there is no law.* Rom. v. 13.

By the *book of the law*, I mean the *pentateuch*, or *five* books of *Moſes*, delivered by GOD himſelf to that eminent *ſervant*

merce of the ſexes, has *two* principal ends in view. The *one*, to prevent all *confuſion of iſſue*—the *other*, to ſecure the *female ſex* from that which muſt lead to it. Therefore a woman's going from *one man* to *another* is in all caſes made a *capital offence*, and puniſhable with *death*. On the other hand, no man could *take* a woman and then *forſake* her. This, being apparently the ſource of * *adultery* and *proſtitution*, is poſitively forbidden. The law which forbids this, though conceived in *general* terms, without any limitation or exception, muſt, in ſome caſes, fail of the proviſion it has made for the above purpoſes, without the allowance of *polygamy*; as, where the man *taking* the woman was *married before*. It is therefore neceſſary for us to enter deeply into this queſtion; which I ſhall endeavour in the next *chapter*, not on the precarious footing of *popular prejudice* and *vulgar opinion*, concluding that we are wiſer than the inhabitants of more extenſive parts of the globe; but on the firm baſis of *divine revelation*, concluding that GOD is *wiſer* than *man*.

* Matt. v. 32.

the *prophet* of the MOST HIGH, and by him committed to writing, and delivered to the people. To the *book of this law* the great *apoſtle of the Gentiles* evidently refers, Gal. iii. 10. where he ſays, *Curſed is every one, that continueth not in all things which are written in the* BOOK OF THE LAW, *to do them.* Our LORD's forerunner, *John* the *Baptiſt*, declared *the law was given by Moſes, John* i. 17. There is therefore *no* law but that which was given by GOD to *Moſes*, nor was any *new law* enacted after the canon of the *Pentateuch* was cloſed by the death of *Moſes.* The diſtinction and difference of *moral good* and *evil* were then unalterably fixed, and the nature of *both* invariably to remain the ſame. *What God doeth, it ſhall be for ever; nothing can be put to it, nor any thing taken from it: and God doeth it that men ſhould fear before Him.* Eccl. iii. 14.

As I am fully perſuaded, on the moſt mature deliberation, that taking from GOD's law in *ſome* points, and adding to it in *others*, are the chief cauſes of the evil complained of, with regard to the ruin of *one* ſex, by the luſt, cruelty, treachery, and perfidy of the *other*; I ſhall examine the ſubject before us the more freely: not ſuppoſing that *polygamy*, being made *felony* by that ſanguinary ſtatute 1 Jac. I. c. 11. is therefore *ſinful* in the ſight of GOD, any more

more than that *adultery* is *innocent* before Him, or one jot the more ſo, becauſe our ſtatute-book has ordained no puniſhment for it whatſoever. Nor does its being looked upon with deteſtation and abhorrence in this part of the world, any more prove the *unlawfulneſs* of *polygamy* in the ſight of GOD, than the approbation and practice of it in other more extenſive parts of * the globe, can prove its *lawfulneſs*. All muſt ſtand or fall by GOD's *own* revelation of His *own* will, in His *own* law. To ſuppoſe that His law can be different in different parts of the world, which he *hath*

* The *pride* and *ſelf-importance*, ſo natural to fallen man, are the true reaſons why people of all climes and countries are apt to imagine themſelves in the *right*, and all others who differ from them in the *wrong*. The *Turk* deſpiſes the *Chriſtian* becauſe he is not a *polygamiſt*, the *Chriſtian* in his turn abhors the *Turk* becauſe he *is*—what ſhall decide between them? *Cuſtom*, *uſage*, *prejudice of education*, *national belief*, municipal laws—have as much to plead on one ſide as on the other: theſe may ſay——

Non noſtrum inter vos tantas componere lites.

The only deciſive appeal which can be made, muſt be to the *Hebrew* ſcriptures, unleſs we are to ſuppoſe that the *Great Moral Governor* of the *univerſe* had no *mind or will* concerning the matter, or that he left his church and people in the dark for four thouſand years together, touching an affair of ſuch infinite conſequence. As for imagining that he left the adjuſtment of *marriage* to the days of the New Teſtament (which is a popular notion amongſt us) having

hath made, and *upholds with the word of His power*; or that His one uniform juriſdiction doth not equally and invariably extend over all His reaſonable creatures; is to think of Him as the poor idolatrous, ignorant *Syrians* did—*The* LORD *is God of the hills, but he is not the God of the vallies.* 1 Kings xx. 28.

Near akin to this, is the ſuppoſition that GOD can change his mind, and be of one mind in the *Old Teſtament*, and of another in the *New Teſtament*; if ſo, He may now have changed His mind again, and neither of theſe books contain a ſingle ſyllable which can be depended upon; ſo that after all the pains we can take to acquaint ourſelves with the *divine* mind and will, we may be as utter ſtrangers to them as the ſavages in *America* are.—But when we ſearch the indelible records of truth, we find that the attribute of *unchangeableneſs* ſhines,

ſuffered the *Jews* to live in ignorance and error concerning it for ſo many preceding ages—this is as falſe in point of fact, as if it were ſaid, that they lived without any *revelation* at all. As ſurely as the writings of *Moſes* contain the law of GOD, ſo ſurely was the law of *marriage* adjuſted and ſettled in the minuteſt particular. Among other reaſons why this muſt neceſſarily have been the caſe, is that very concluſive one, which ariſes from the dependence of the lawfulneſs of the *iſſue* on the lawfulneſs of the *marriage*, and of courſe the preſervation of true *genealogy* throughout the whole *Jewiſh* diſpenſation; a matter in which our deareſt and eternal intereſt is concerned.

with

with a diſtinguiſhed luſtre; *I am Jehovah*, ſaith He, *I change not*. Mal. iii. 6. God is *one*—His will is *one*—therefore *this*, no more than *Himſelf*, can know any alteration, diminution, or change — What was *law* * at the *beginning* will be *law* to the *end*; and therefore what that *law* is, as touching the point in queſtion, I will now proceed, with the confidence which the love of truth inſpires, and with a proper diſregard for the fallacious and unſcriptural reaſonings of men, in the freeſt manner to conſider.

* This is true even of the *ceremonial law*, as to its *meaning* and *ſubſtance*. It cannot be leſs true of the *moral* law, which is founded in the relation which mankind bear to God and each other.

CHAP.

CHAP. IV.

Of POLYGAMY.

I PROMISED the *Reader*, that the proofs for what I advance, ſhould be drawn from the *word* of GOD; and, for my own ſake, as well as that of the *truth*, I find myſelf more eſpecially bound to keep this promiſe, with reſpect to the ſubject before us: for if I were to go to *human* authorities, I ſhould wander into ſuch an endleſs labyrinth of difference and contradiction, as to loſe ſight of every thing but fruitleſs * diſputation.

That

* Fruitleſs indeed! For the great *Puffendorf*, B. vi. c. 1. § 17. ſays — "Whether or no this practice "be repugnant to the *law of nature*, is a point not "fully ſettled among the learned." He then gives the arguments on both ſides, "leaving the deciſive "judgment to be paſſed by the reader." So that upon the footing of *human wiſdom—adhuc ſub judice lis eſt*. The author therefore only conſiders it on the footing of the *divine law*, conceiving it impoſſible to determine its *lawfulneſs* or *unlawfulneſs* in GOD's ſight by any thing elſe. According to this law will all men be judged at the laſt day: therefore, to appeal to any other, in matters of conſcience, is abſurd to the laſt degree. There is no other principle or means of diſcovering the mind and will of GOD touching

That the miſchiefs which muſt inevitably attend *polygamy* on the *woman*'s ſide, do not accrue from it on the part of the *man*, is very clear: and on this principle, we may account for the total difference which is put between them in the *divine law* — the *one* puniſhed with *death*, the *other* not ſo much as mentioned in a *criminal* light. So far from being prohibited or condemned by the *law*, we find it *allowed, owned*, and even *bleſſed* of GOD: and in no one inſtance, amongſt the many recorded in ſcripture, ſo much as *diſapproved*.

By *polygamy*, I would be underſtood to mean *, what the word literally imports, the *having* and *cohabiting with more than one wife at a time*. Whether taken *toge-*

touching this, or any other religious truth, no other rule or meaſure of judging and determining any thing about it or concerning it, but only the *writing* from whence it is taken, it being wholly of divine revelation, and that revelation being only expreſſed in that writing. See Dr. Owen on the Scriptures, p. 18.

* *Polygamy*, ſtrictly ſpeaking, is of two ſorts; either when one woman promiſcuouſly admits of more huſbands than one, or when one man is at the ſame time joined in marriage to more than one woman— The former of theſe is too aborrent from *nature*, *reaſon*, and *ſcripture*, to admit of a ſingle argument in its favour, or even to deſerve a moment's conſideration. The author therefore, by the word *polygamy*, only means the *latter*, throughout this treatiſe.

ther,

...ems to be the caſe of king *Je-*
... xxiv. 3. or firſt *one* and then
... as JACOB, Gen. xxix. 28. or DA-
... Num. xxv. 43; it was *this* which
... allowed of GOD, conſequently prac-
...ed by His people. The *putting away* or divorcing *one* woman, in order to take *another*, was as much forbidden in the Old Teſtament as in the *New*. GOD ſays, *Deut.* xxii. 29. *She ſhall be his wife; he may not put her away all his days.* So before, ver. 19; and again, *Exod.* xxi. 10. *If he take him another wife, her food (i. e.* of the *firſt wife) her raiment, and her duty of marriage, he ſhall not* * *diminiſh.* Putting away or *divorcing* a *firſt*, in order to take a *ſecond*, is a palpable breach of theſe laws, and therefore treated by the great and infallible *interpreter* of them as a heinous offence againſt GOD, it being a breach of that obligation, laid upon the man, to conſider his wife as *one fleſh* with himſelf, and, as ſuch, to cleave to her for life, as *bone of his bone, fleſh of his fleſh*, Gen. ii. 23; which our *Lord* cites, and reaſons upon, to prove the abomination of ſuch a proceeding, as abſolutely contrary to the original inſtitution of the *marriage-bond.*

This, however, was the common prac-

* לא גרע—not *withhold—withdraw—keep back—*οὐκ ἀποστερήσει, LXX; much leſs ſhall he *put her away.*

tice

tice of the profligate *Jews* of that day, who abuſed the liberty of *divorce* permitted by *Moſes*, in certain caſes, to the moſt licentious purpoſes, ſo as to make *marriage* little better than a pretence for gratifying their luſts, divorcing *one*, in order to take *another*, and thus profaning the holy ordinance of GOD, by giving it no higher place in their eſteem, than as a means of indulging their depraved appetites. A monſtrous practice! againſt which CHRIST's diſcourſe, *Matth.* xix. 4. &c. is levelled, not againſt *polygamy*, as conſidered ſimply in itſelf. If we interpret this paſſage as ſuch an explanation of GOD's law *from the beginning*, as will ſerve to prove all *polygamiſts* are * *adulterers*, we muſt condemn a large generation of GOD's deareſt ſervants and children; and inſtead of believing that *all theſe died in faith*, *Heb.* xi. 13. we muſt ſay, that many of them died in a ſtate of *unbelief* and *diſobedience*; and inſtead of looking for *Abraham*, *Jacob*, *David*, &c. in the kingdom of *heaven*, we muſt look for them in the kingdom of *Satan*; for *his* they were, and him they ſerved, if *polygamy* be an offence againſt the law *from*

* *Adultery* is marked as a mortal ſin, Gen. xx. 3. in the hiſtory of *Abimelech* king of *Gerar*; and *polygamy* therein ſtands as utterly diſtinguiſhed from it—this in the judgment of JEHOVAH *himſelf*. See poſt.

the beginning, under which theſe people lived and died, without the leaſt repentance, or any ſigns of it, as *adulterers*, *fornicators*, and *whoremongers*. That is the infallible * conſequence of the common interpretation of this paſſage; for CHRIST does not ground the authority of what He declares on any *new law* which he was introducing, but on an explanation of GOD's *law* from *the beginning*, revealed firſt to *Adam*, afterwards recorded by *Moſes*, that it might be tranſmitted to all ſucceeding generations, as the one rule of faith and practice, for all thoſe to whom GOD's word ſhould come, to the end of the world. *Neither with you only*, ſaith *Moſes* to the people (then preſent at the re-publication of GOD's law, Deut. xxix. 14, 15.) *do I make this covenant and this oath, but with him that ſtandeth here with us this day, before the* LORD *our* GOD, *and alſo with him that is not* (or *thoſe* who *are* not) *here with us this day*, i. e. with all ſucceeding generations, till time ſhall be no more.

* *For ſin is the tranſgreſſion of the law.* 1 John iii. 4. *All unrighteouſneſs* (i. e. all *unconformity to the law*) *is ſin.* 1 John v. 17. *The ſoul that ſinneth, it ſhall die.* Ezek. xviii. 4. *The wages of ſin is death.* Rom. vi. 23. *Whoremongers and adulterers God will judge.* Heb. xiii. 4. The weak arguments which have been made uſe of to excuſe the *ſin of polygamy*, as ſome call it, in the *patriarchs*, and the Old-Teſtament *ſaints*, will be fully conſidered and expoſed in this chapter.

Therefore

Therefore CHRIST, ſo far from altering, changing, or deſtroying the law delivered from GOD by *Moſes*, enters a *caveat* againſt ſuch a ſuppoſition (Matt. v. 17.) *Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil: for verily I ſay unto you, till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, 'till all be fulfilled*—ἕως ἂν πάντα γένηται — *until all things be done. Hammond.* And again (Luke xvi. 17.) *It is eaſier for heaven and earth to paſs, than one tittle of the law to fail.* This not only ſtamps *unchangeableneſs* upon the *law*, but on its *import*, *ſenſe*, and *meaning*, as *one* and the *ſame* throughout all ages and generations, as an invariable rule of life for the members of GOD's *viſible church* upon earth, even to the leaſt *jot or tittle.*

Notwithſtanding, as this paſſage of Matt. xix. is the chief ground on which that abſurd poſition is built, that "*Poly-*"*gamy*, though allowed under the *law*, "is forbidden under the *goſpel*;" or, "though permitted under the Old Teſta-"ment, is forbidden under the *New*" (as if there could be a law in the New Teſtament contradictory to that in the Old Teſtament) it may be worth our while to conſider the matter more minutely.

The queſtion put by the *Phariſees*;

[illegible], "whether it be law-
[illegible] *wives* at a time, or to
[illegible]*ther?*" but—"*Is it law-*
[illegible] TO PUT AWAY *his wife for*
[illegible] The queſtion concerns *di-*
[illegible]*vorce only.* When we conſider
[illegible] that was to give the *anſwer*, we
[illegible]tain of its entire pertinence to the
[illegible] It follows (ver. 4, &c.) *He an-*
[illegible] *and ſaid unto them, Have ye not read,*
[illegible] *He which made them at the beginning,*
[illegible] *them male and female, and ſaid, For*
[illegible] *cauſe ſhall a man leave father and mother,*
[illegible] *and cleave unto his wife, and they twain* (i. e.
the *man* and his *wife*) *ſhall be one fleſh; wherefore they are no more twain, but one fleſh. What therefore* GOD *hath joined together, let not man put aſunder.*

With ſo cloſe, ſo appoſite, ſo concluſive an anſwer, grounded on the *old* marriage-inſtitution, not on any *new* diſpenſation; they ought to have been ſatisfied that *divorce* was *unlawful.* But they urge him farther, and (ver. 7.) *ſaid unto him—Why did Moſes then command to give a writing of divorcement, and put her away? He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts,* SUFFERED *you to put away your wives, but from the beginning it was not ſo* (i. e. that *men* ſhould *put away* their *wives*). *And I ſay unto you, that whoſoever ſhall put away his wife, except it be for fornication,*

and

and ſhall marry another, committeth adultery; and he who marrieth her which is put away, committeth adultery.

This laſt is the verſe which has made the difficulty; for if this were meant to condemn *polygamy*, it amounts, ſo far, to a *contradiction*, or rather *repeal*, of the *old law* which permitted it; and then more than a *jot or tittle has paſſed from the law*. If it means that it was *always ſinful*, and againſt the law of GOD, it condemns, as was before obſerved, all that ever practiſed it, and falls heavy on ſome of the greateſt ſaints, that are recorded in ſcripture as patterns of *faith*, *holineſs*, and *obedience*.

This difficulty, like many others in the ſcriptures, can only be ſolved, by attending to the peculiar circumſtances of the perſons ſpoken to, and the particular occaſion on which the words were ſpoken; for want of this, we are apt to interpret the ſcriptures more by *ſound* than *ſenſe*, and thus make them *ſpeak* what they never *meant*.

The *Jews*, at the time of their diſpute with CHRIST on the ſubject of *divorce*, were fonder of *tradition* than of the ſcriptures, and of the teachings of their *rabbies*, than of the law of GOD; inſomuch that CHRIST charges them (*Matt.* xv. 9.) with

teaching for doctrines the commandments of men: and (*Mark* vii. 9, 13.) with *rejecting* and *making the word of God of none effect, through their tradition.* There were ſeveral famous *rabbies*, whom they highly reverenced, but particularly *Shammah, Hillell*, and *Akiba.*

* The ſchool of *Shammah* taught, that a man could not be lawfully divorced from his wife, "unleſs he had found her guilty "of ſome action which was really infa-"mous, and contrary to the rules of virtue." But the ſchool of *Hillell* †, who was *Shammah*'s diſciple, taught, on the contrary, that "the leaſt reaſons were ſuffi-"cient to authorize a man to *put away* "*his wife.* For example—if ſhe did not

* See *Cruden*, under *divorce.*

† *Shammah* and *Hillell* are ſuppoſed to have lived about an *hundred years* before the deſtruction of the *ſecond temple.* Some ſay they were cotemporaries with *Herod* the Great. See Ant. Univ. Hiſt. vol. x. p. 429, 469.

Of *Akiba* it is ſaid—*Circa ea tempora vixit*—"he "lived about thoſe times." Athan. Vinc.

Dr. Owen on the ſcripture, p. 227, makes him *armour-bearer* to the Pſeudo-Meſſias *Barchochab*, in the days of *Adrian*; when, in the purſuit of a deſign to reſtore their *temple* and *worſhip*, the *Jews* fell into a rebellion againſt the *Romans* all the world over. This was about the year 135. From theſe different accounts, it ſeems probable that there was more than one perſon of the name of *Akiba*, or, as ſome call him, *Aquiba.*

"dreſs

" dreſs his victuals well, or if *he found* " *any other woman he liked better.*" *Akiba* was ſtill more indulgent than *Hillell*, for he affirmed that " it was ſufficient cauſe " for a man to *put away his wife*, if ſhe " were not agreeable to her huſband."

Joſephus and *Philo* ſhew very ſufficiently, that in their time the *Jews* believed *divorce* to be lawful on every trivial cauſe. That the *Phariſees* had learnt to explain the toleration of *Moſes* in a like extenſive manner, may be gathered from the queſtion which they put to our SAVIOUR. The above obſervations may therefore ſerve as a key to the ſcripture under conſideration. The *Phariſees* (who aſked, whether it *was lawful for a man to put away his wife for every cauſe?*) ſeem to have been deeply tinctured with that poſition of *Hillell*, and to have adopted that particular cauſe of *divorce* mentioned by him, that of *ſeeing a woman they liked better*, ſo *putting away one* whom they liked *leſs*, in order to take *another* whom they liked *more*. Againſt this CHRIST may be underſtood to level his anſwer—*Whoſoever putteth away his wife, except for the cauſe of fornication, and marrieth another, committeth adultery*, &c. not as condemning *polygamy* in itſelf, againſt which there *was no law*, but under the particular circumſtance of unlaw-

ful *divorce* to effect it, againſt which the law of GOD was from *the beginning*. Such a thing was not contained in *Moſes's permiſſion*, nor mentioned therein, but was contrary to the very *inſtitution* of *marriage*; and, as our LORD ſhews clearly, ver. 4, 5, 6, virtually forbidden by the very words of it. It was as unlawful for a *man* to put away or *divorce* his wife for *another woman*, as for a *woman* to put away or *divorce* her huſband for *another man*: the *marriage-bond* being *equally* binding as to the matter of *putting away*. We may alſo obſerve, that though the *ſaints* of GOD, of whom we read ſo much in the Old Teſtament *, practiſed *polygamy*, yet they did

" * The example of the *Heathens* and *Mahometans* " may indeed be of no great force in the argument for " *polygamy*, becauſe it appears that thoſe people are " guilty of many violations of the law of nature; " but the *polygamy* of the *fathers* under the *old cove-* " *nant*, is a reaſon which ingenuous men muſt con- " feſs to be unanſwerable." See *Puffendorf*, lib. vi. c. 1. § 18.

Some have thought, that the examples of *Abraham*, *Jacob*, and the other Old-Teſtament ſaints, are too far removed into antiquity, to ſerve as proofs for the lawfulneſs of *polygamy*.—But did ever any one object to the hiſtory of *Cain*, as an example of the criminality of murder, or of GOD's thoughts on that ſubject? or does the *Apoſtle*, in the epiſtle to the *Hebrews*, ſcruple to recapitulate, by *name*, thoſe heroes of antiquity, who did ſuch mighty works by the

did not put away *one wife* in order to make room for *another*. This was as directly forbidden them by the law of GOD, delivered by *Moſes*, as by CHRIST, on the authority of that law, to theſe *Phariſees*.

Here I would obſerve, that our tranſlators of the *Bible* ſeem to have paid too much attention to the *Scribes* and *Phariſees*, in the rendering the paſſage referred to for the juſtification of their doctrines about *divorce*. The *Phariſees* ſay, *Moſes* COMMANDED *to give a writing of divorcement, and put her away*. Thus the *rabbies* conſtrued, *Deut.* xxiv. 1, &c. in the *imperative* mood; and we, by doing the ſame in our tranſlation of that paſſage, have juſtified their miſinterpretation, and even juſtify the *divorced woman's* going to be *another man's wife*. *She may go*, and *be another man's wife*; ſo we tranſlate, verſe 2. No marvel, if this be the caſe, that CHRIST is ſuppoſed to *condemn* ſomething which was before *allowed*; whereas the whole paſſage is ſuppoſitory or *hypothetical*, and only introductory of that

the power of faith, as examples to us? In ſhort, doth he not aſſure us, Rom. xv. 4. *That* WHATSOEVER THINGS *were written afore-time, were written for our learning?* But what can we *learn* from either the *precepts* or *examples* of *old time*, if we are to ſuppoſe that GOD has changed his mind upon the ſubjects which they hold forth to us?

poſitive law, ver. 4. The whole ſhould be rendered thus, if we would avoid the abſurdity of ſuppoſing *Moſes* to *command*, what GOD poſitively forbad, and to conſign a *married woman* into the arms of an *adulterer*, in the very face of the *ſeventh* commandment, by ſaying, "*She may go and be another man's wife.*" ver. 2. This would be eſtabliſhing *adultery* by a ſolemn law.

The *Hebrew* text ſhould be rendered—*When* (or *if*) *a man hath taken a wife, or woman, and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her, and* (IF) *he write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe, and ſhe ſhall have departed out of his houſe, and* (IF) *ſhe go and be another man's wife, and* IF *the latter huſband hate her* (here we explain the ו by an IF, why not before?) *and write her a bill of divorcement*, &c. or *if the latter huſband die, which took her to be his wife, her former huſband, which ſent her away, may not take her again to his wife after that ſhe is* DEFILED, *for that is abomination before the* LORD, *and thou ſhalt not cauſe the land to ſin, which the* LORD *thy* GOD *giveth thee for an inheritance.*

Thus

Thus the *Greek* * interpreters expreſs the ſenſe of theſe four verſes, and the *Vulgar Latin*, yea, and the *Chaldee* paraphraſe may be ſo underſtood. So *Tremellius* renders the words, and *Vatablus* explains them, *Scripſeritque ei libellum repudii & dederit Ei in manu, ejeceritque*, &c. IF *he ſhall have written her a bill of divorce*, &c. "This is not an abſolute ſentence," ſaith *Vatablus*, "but ought to be joined "to the words following, which ſhew "that IF ſuch things happened, that IF "a man divorced his wife, and IF ano-"ther took her, the former huſband "might not take her again, ſhe having "been *defiled*." Which proves the ſame thing contended for by our LORD, in His diſcourſe with the *Phariſees*, that

* To the teſtimonies here mentioned, for this interpretation of the *Hebrew* text, we may add that of the learned *Buxtorf*; who obſerves, that in the words of *Moſes*, Deut. xxiv. 1—4. this one prohibition only is contained,—"*That a man ſhall not re-*"*ceive again to his bed, a wife which he hath once put* "*away*"—but that the cuſtom itſelf of *putting away wives*, is, in that place, neither approved by *Moſes*, nor plainly condemned, but left as it were indifferent. And the obſervation of our *Saviour*, that this *permiſſion* was given by *Moſes*, *becauſe of the hardneſs of their hearts*, ſufficiently makes it appear, that the *Moſaical* indulgence doth not amount to an approbation, but ſignifies only a bare toleration, or connivance, exempting from *civil* puniſhment. See *Puffend.* b. vi. c. 1. § 23.

thoſe *permiſſive divorces*, which, ſays He, *Moſes permitted*, ἐπέτρεψεν—not, as the *Phariſees* would have it, ἐνετείλατο, *commanded*—made *no* difference as to the *marriage-bond* in the *ſight* of GOD. The man who *put away his wife*, for no other cauſe than marrying *another*, which was the practice of theſe people, committed a great ſin, not only by not *cleaving to his wife*, as GOD had commanded, but by *putting her away* for *another woman*, and thus *cauſing her to commit adultery* with another man. See Matt. v. 32. And in this ſenſe, as *acceſſary* to his divorced wife's crime, might himſelf be ſaid to *commit adultery*. But more of this hereafter.

If thoſe *divorces* could have operated, as a *diſſolution* of the *firſt* marriage, ſhe would not have been DEFILED by marrying another man; but this not being the caſe, ſhe was DEFILED * in the ſight of GOD, when put away by *unlawful divorce*, as when ſhe went to another man without *any divorce*. Very ſtriking are the words of Jer. iii. 1. *They ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return to her again? ſhall not that land be greatly polluted?*—

* The word (Deut. xxiv. 4.) which we tranſlate *defiled*, is טָמֵא. The ſame word is uſed, Ezek. xviii. 6, 11, 15. for *violating another's wife*.

But

But where is any thing like this ſaid of *polygamy?* That *polygamy* was practiſed throughout all ages of the *Jewiſh* œconomy, cannot be denied. It is equally evident, that it was the deliberate, open, avowed, and wilful practice of the moſt *holy* and *excellent of the earth*, of *Abraham*, the *father* of the *faithful*, the *friend of* GOD, Iſ. xli. 8. as well as of the moſt illuſtrious of his children; and this, without the leaſt *reproof* or *rebuke* from GOD, or the moſt diſtant hint or expreſſion of his diſpleaſure, either by *Moſes*, or any other of the prophets. No trace of *ſorrow*, *remorſe*, or *repentance*, touching this matter, is to be found in any one inſtance, and therefore many *commentators* are at a loſs to maintain the *ſinfulneſs* of *polygamy*, but at the expence of *ſcripture*, *reaſon*, *and common ſenſe*.

Some ſay—"It was a *ſin*, but GOD allowed it for the *hardneſs of their hearts*." That *Moſes ſuffered* (ἐπέτρεψεν, *permitted*, *tolerated*) *divorce*, ſo far as not to exact the outward puniſhment of it in certain caſes, is evident from the *ſuppoſed* circumſtances in *Deut.* xxiv. 1, &c. But this was in order to avoid worſe miſchief amongſt the wicked and profligate part of the community, ſuch as mal-treating, beating, or even killing their *hated* wives.

This

This is what we may ſuppoſe, in part at leaſt, to be meant by our LORD, when He ſays—*Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives.* This is ſaid of *divorce*, not of **polygamy*, as plainly appears by the words of the text. And herein *Moſes* ſeems to have acted more as a *politician*, than as a *lawgiver*—by *permiſſion*, not by *commandment*, like that of *Paul*, 1 *Cor.* vii. 6. It is not ſaid—GOD *ſuffered it*—but—*Moſes ſuffered you to put away your wives:* but, CHRIST adds, *from the beginning it was not* ſo—i. e. that men ſhould *put away their wives.* Here is not the leaſt hint about *polygamy*.

Can we ſuppoſe, however, that GOD ſuffered *Abraham*, *Jacob*, *David*, and others of His ſaints, to break His law, and this for the *hardneſs of their hearts?*—If *they* had *hearts of ſtone*, who ever had an *heart of fleſh? Ezek.* xi. 19. Do not

* The learned authors of the *Univerſal Hiſtory*, vol. iii. p. 137, obſerve, that *Moſes*, amongſt other things, "was forced to indulge them (the *Jews*) "in *polygamy*."—But what could this have to do with *Abraham*, *Jacob*, and thoſe who lived before *Moſes?* It is evident that *polygamy* was practiſed by the holieſt of the ſaints, ages before *Moſes* exiſted; therefore, aſcribing the practice of it to an *indulgence* of *Moſes*, is as great a miſtake, as aſcribing the original of *circumciſion* to the *law* of *Moſes*. Comp. Gen. xvii. 10—14. with John vii. 22.

reaſon

reaſon and common-ſenſe ſtart back at *ſuch* a ſuppoſition?

Others have as abſurdly ſaid, "that, "GOD, being the ſovereign, has a right "to *diſpenſe* with his own laws, and hav- "ing * done this, *polygamy* was no ſin.

* The elaborate *Noldius*, after long arguments upon the ſubject, pro and con, of his own and other people's, which may all be ſeen Heb. Part. Annot. 225. concludes--*Sanctos veteres polygamos* non peccaſſe coram Deo, quia habuerunt *diſpenſationem ſpecialem & extraordinariam.*—"The *old ſaints*, who were "*polygamiſts*, did not ſin before GOD, becauſe they "had a *ſpecial and extraordinary diſpenſation.*" But, 1. Where is ſuch a *diſpenſation* recorded? 2. The very ſuppoſition of ſuch a thing is as abſurd as it is profane; more becoming the character of a *Pope of Rome*, than of the HOLY GOD. 3. The idea of a *ſpecial and extraordinary diſpenſation* to ſome, and leaving others under the *guilt* of ſin, ſeems to be borrowed from the ſpeech of one of the doctors *(Soto)* at the famous council of *Trent*, who ſaid, "The antient *fathers* had *many wives* by diſpenſa- "tion, and the others, who were not diſpenſed "with, did live in perpetual ſin."—*Hiſt. of Council of Trent*, Eng. Tranſ. by *N. Brent*, p. 671. This directly militates againſt the *univerſality* of the law, Deut. xxi. 15, which is conceived in as general terms as poſſible, and moſt clearly ſuppoſes that *any man* might have *two wives*. The *Levirate* or *law*, Deut. xxv. 5, 6. which *Noldius* calls a *diſpenſation* for marrying the brother's wife, contrary to Lev. xviii. 16. is very improperly called ſo, it being a *poſitive commandment*, eſtabliſhed for a *particular purpoſe*, and both the law itſelf, and the reaſon of it are there ſet down. This is not the caſe with *polygamy*, for there is no law which prohibits it, nor any to eſtabliſh a *partial* allowance of it.

We

We find particular occaſional inſtances of GOD's diſpenſing with the rigour of His laws on certain emergencies, and for particular purpoſes—as in DAVID's eating the *ſhew-bread, which it was not lawful for any but the prieſts to eat.* Alſo in ſome other inſtances which might be mentioned. But where do we find a *total* ſuſpenſion of one of the commandments of the *moral* law for ages together? If it was as great a ſin for a man to have *two* wives, as for a woman to have *two* huſbands, why ſuſpend it on the part of the *man*, and not on the part of the *woman?* Why invariably ordain puniſhment on *one* ſide, and not on the *other*, if each was equally ſinful againſt the law itſelf? *Doth* GOD *pervert judgment? Or doth the Almighty pervert juſtice?* Job viii. 3. GOD *is no reſpecter of perſons.* Acts x. 34. *He acceptеth (i. e.* with undue and partial favour) *no man's perſon.* Gal. ii. 6. *As many as have ſinned in the law, ſhall be judged by the law.* Rom. ii. 11, 12. Nor is it conceivable that the righteous JUDGE OF ALL ſhould Himſelf depart from the rule laid down for his *vice-gerents*, the *judges of the earth*, (*Deut.* i. 17.) *Ye ſhall not reſpect perſons in judgment.* No other account then can conſiſtently be given of the matter, than what may be gathered from the uniform and unvaried uſe of the word נאף *adultery*

in

in the *ſeventh* commandment, as relating to the *wife*; that is to ſay, as forbidding *polygamy* on *her* ſide, but not to the *huſband* as forbidding *polygamy* on *his*.

Others would make the wiſe, holy, great, and good men, who were *polygamiſts*, wholly *ignorant* of the law, as to the true meaning thereof, and ſay—"*The times of ignorance* GOD *winked at*"—wreſting this text (*Acts* xvii. 30.) which ſpeaks of the blind *Gentiles* who were without the *written law* of GOD, and making it relate to the *Jews*, to whom *were committed the oracles of* GOD. *Rom.* iii. 1, 2. But, waving this, was ABRAHAM, that *prophet*, Gen. xx. 7. whom GOD, from the familiar intercourſe He had with him, calls *His* * *friend?* (Iſ. xli. 8.)—was *Jacob*, who ſpake with GOD *face to face* (Gen. xxxii. 30.) *ignorant?* Could MOSES, the ſacred penman and expounder of the law, be *ignorant?* ſo *ignorant*, as not to know its true meaning? Could

* GOD ſaith, *Gen.* xviii. 19. *Shall I hide from Abraham that thing which I do?—for I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the* LORD, *to do juſtice and judgment.* How *Abraham* could teach others to *keep the way of the* LORD, and yet be *ignorant* of it himſelf, cannot eaſily be conceived. *If the blind lead the blind, both ſhall fall into the ditch.* Matt. xv. 14.

DAVID

DAVID be *ignorant?* If ſo, to how little purpoſe was his *ſtudy in it all the day long?* Pſ. cxix. 97. Are we to ſuppoſe *Solomon* ignorant, to whom GOD ſaid—*Lo, I have given thee a wiſe and underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee?* 1 Kings iii. 12. See 1 Kings iv. 29. &c. Comp. Matt. xii. 42. Luke xi. 31. Such a ſolution of the matter will more eaſily prove the *ignorance* of ſuch commentators, than their aſſertions prove *ignorance* in the holieſt and wiſeſt men that ever lived under the light of the Old Teſtament, where alone GOD's law is to be found, and on the authority of which the whole New Teſtament can only * ſtand. The *kings* of *Iſrael* were expreſſly commanded to write a copy of the law with *their own hand*; it was to be *with them*, and they were to *read in it*

* *Ignatius* Epiſt. ad Philadelph. c. 8. introduces a *Jew* ſaying—Ἐαν μὴ ἐν τοῖς ἀρχαίοις εὕρω ἐν τῷ Εὐαγγελίῳ οὐ πιστεύω—niſi invenero in antiquis (vaticiniis) Evangelio non credo; which I heartily aſſent to, thus paraphraſed—"What I do not find "in *Moſes and the prophets*, I'll not believe in the "*goſpel.*" But there is no danger of this, no hazard of being put to ſuch a trial; for certainly the New Teſtament ſaith *none other things than Moſes and the prophets did ſay ſhould come to paſs.* Acts xxvi. 22. See Rom. xv. 4. Luke xxiv. 44, 45.

daily.

daily. Deut. xvii. 18, 19. The *Priests* and *Levites* could not be *ignorant*; for their *lips were* to *keep knowledge*, and the people were *to ſeek the law at their mouth*. *Mal.* ii. 7. As for the *people*, they not only *heard* the law conſtantly, but were commanded to write it upon the very *door-poſts of their houſes*. *Deut.* vi. 9. Whatever elſe, therefore, their *polygamy* proceeded from, it could not be derived from *ignorance*. They could not be *ignorant* of the *ſeventh* commandment; and ſuppoſing that many of them, like their deſcendents in later times, loſt ſight of its *ſpiritual intendment*, yet the meaning of its *outward letter* they could hardly be at a loſs for, eſpecially as they muſt obſerve its uniform and unvaried uſe throughout the whole of their ſcriptures. If, therefore, *polygamiſts* ſinned againſt the *ſeventh* commandment, they did it with their eyes open; and whoſoever can believe that ſuch men as we have mentioned, could do this without any ſcruple before-hand, or ſorrow afterwards, or the leaſt ſign of repentance, muſt believe more than, for their ſakes, and the ſake of thouſands of GOD's ſaints (who though not mentioned as *polygamiſts*, doubtleſs were ſo) I could wiſh even to ſurmiſe, or than is in the leaſt conſiſtent with the account

account which we have of them in the holy ſcriptures.

I ſhall only obſerve farther on this head, of attributing the practice of *polygamy* by the Old-Teſtament ſaints to *ignorance*, that we muſt charge *ignorance* on GOD's high-prieſt *Jehoiada*, who ſtands recorded, 2 Kings xii. and 2 Chron. xxiv. as one of the wiſeſt, beſt, and greateſt characters that ever lived, as likewiſe one of the moſt exemplary promoters of GOD's honour, and a chief inſtrument of the reformation of religion in *Judah*, in the reign of king * *Jehoaſh*. If ſo, our charge of *ignorance* will not ſtop here, but even reach the *Spirit of* GOD *Himſelf*. For He ſays, that *Joaſh did right in the ſight of the* LORD *all the days of Jehoiada the prieſt*, 2 Chron. xxiv. 2. or (as it is 2 Kings xii. 2.) *all his days, wherein Jehoiada the prieſt inſtructed him*; and yet we are told, ver. 3. that *Jehoiada took for him* TWO WIVES, *and he begat ſons and daughters*. On whom ſhall the commentator fix *ignorance*? On *Jehoiada* the high-prieſt, for teaching his pupil king *Jehoaſh* to be a *polygamiſt*, by taking for him *two wives*? or on *Jehoaſh*, who received them, and *cohabited with them*?

* Called JOASH alſo, 2 *Chron.* xxiv.

or

or on the *Holy Ghoſt*, who bears teſtimony to the *rectitude* of king *Jehoaſh*'s conduct, *all his days wherein Jehoiada the prieſt inſtructed him?*

The learned Biſhop *Patrick*, on 2 Chron. xxiv. 3. ſays, that "*Jehoiada* did not "take theſe *two wives* for the king, but "for himſelf." Suppoſing it to be ſo, the proof of the lawfulneſs of *polygamy* in *Jehoiada*'s opinion is equally ſtrong. But this ſenſe of the *Biſhop*'s will hardly ariſe from the poſition and conſtruction of the *Hebrew* text: for it does not ſtand in the order of our tranſlation—*And Jehoiada took for him two wives*—ſo as to make *him* the relative to *Jehoiada*; but

uxores	duas	Jehoiada	ei	tulit	Et. *Mont.*
נשים	שתים	יהוידע	לו	וישא	*
wives	two	Jehoiada	him to	brought	And

So that the לו *to him* ſtands as the relative to the chief ſubject of the preceding verſe, which is evidently king *Jehoaſh*, whoſe hiſtory the ſacred penman is here recording, as a part of which this action of *Jehoiada*'s is here related.

The *Biſhop* is conſcious of a difficulty

* The verb נשא certainly ſignifies to take a wife for *one's ſelf*—but it alſo ſignifies to *take* or *bring* a wife *for another*. See Ezra ix. 2, 12. Neh. xiii. 25; in which paſſages the word נשא is uſed in both theſe ſenſes.

in his interpretation, arising from a conſtant tradition of the *Jews*, that the *high-prieſt* was to have but *one wife* at a time, which was founded on *Lev.* xxi. 13, 14. This he endeavours to get rid of by ſaying—" It is not certain that *Jehoiada* was " *high-prieſt*, for he is every where called " *Jehoiada the prieſt*, and but once only, " (ver. 6.) the *chief*."—But this is no argument at all againſt his being *high-prieſt*; for *Abiathar*, who was *high-prieſt*, is nowhere called ſo in the Old Teſtament, but always *the prieſt*; ſo his father *Abimelech*, as the *Biſhop* himſelf obſerves on 1 Sam. xxi. 1; ſo *Eli the prieſt*, 1 Sam. ii. 11; *Zadoc the prieſt*, 1 Kings iv. 2; and even *Aaron* himſelf, *Pſ.* xcix. 6. The title of ראש the *chief*, or *head*, which is given to *Jehoiada*, ver. 6. ſignifies certainly more than " the chief of one of " the courſes of prieſts."—His having apparently the conduct and management of every thing * relating to the temple, his anointing *king Jehoaſh* (comp. 1 Kings i. 45.) and many other circumſtances related of him, beſpeak him plainly to be no leſs than high-prieſt; and therefore

* As well as the entire management and command over all the *Prieſts* and *Levites*. See 2 Chron. xxiii. 4—8.

the

the word ראש *chief*, or *head*, denotes this here, as it does that *Seraiah* was * high-prieſt, 2 Kings xxv. 18. For all which reaſons it ſeems clear, that *Jehoiada* (who had before married *Jehoſhabeath*, the ſiſter of king *Ahaziah*, 2 Chron. xxii. 11.) took not theſe *two wives* for himſelf, but for king *Joaſh*.

Theſe things are too plain not to force conviction on the minds of many; therefore it is that they have ſaid, with the learned author of the "*Hiſtorical Library*"—"*Polygamy*, though not expreſſly "*allowed*, is however *tacitly implied* in the "law of Moſes." This is going farther than thoſe I have mentioned, but yet does not come up to the matter. For if it be forbidden by the *ſeventh* commandment, or by any other law, it is as contradictory to ſcripture to ſay, that it was *tacitly implied*, as that it was *expreſsly allowed*. This laſt is the truth; it was *expreſsly allowed*, and that by GOD *Himſelf*: a direct proof this, that it was not forbidden by the *ſeventh* commandment, or by any other law, unleſs we can ſuppoſe the all-wiſe GOD to be ſo inconſiſtent with Him-

* That *Seraiah* was deſcended in a right line from *Eleazar* the ſon of *Aaron*, appears 1 Chron. vi. 4—14. and of courſe ſucceeded to the *high-prieſthood*. As ſuch he is regiſtered. Ibid.

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ſelf, as to *forbid*, and yet *allow*, the ſame thing under the ſame circumſtances.

Some have found out, that "*polygamy* "was allowed for the more expeditious "peopling of the world."—Suppoſing it is a means of increaſing * *population*

* This common notion, or rather *vulgar error*, is adopted by *St. Auguſtine*, De Civ. Dei. lib. xvi. c. 38. where, ſpeaking of the antient *polygamy*, he ſays it was lawful—*Quoniam multiplicandæ poſteritatis cauſâ plures uxores lex nulla prohibebat.* "Be-"cauſe, for the ſake of *multiplying poſterity*, no "law forbad many wives."—But let us ſuppoſe ten men and ten women—can it be imagined, that if theſe ten women are each ſeverally married to one *man*, they are not likely to have as many children, as if they were all married to one of the men? *Porter*, in his Obſervations on the *Turks*, ſays, p. 292. that the number of children in *Turkiſh* families is not what the idea of *polygamy* ſuggeſts; that they have not, in general, ſo many children as are found in common families of *Chriſtians and Jews*.—He even uſes this as an argument againſt *polygamy*. On the other hand, many have contended for the permiſſion of *polygamy* as "a ſpeedier means of peopling "the world; it appearing, that in *polygamous* coun-"tries, people abound more than in others that are "*monogamous*." But I take the real ſtate of the caſe, upon the whole, to be this; wherever there are the moſt *married women*, there the increaſe of the people will be the greateſt. *Polygamy*, therefore, as tending to increaſe the number of *married women*, muſt certainly tend to *population*. But then we are to ſuppoſe, that women who are married under *polygamous* contracts, would not otherwiſe be married at all; for in no other view can *polygamy* be ſaid to increaſe *population*; in this it certainly muſt.

(which

(which by the way will admit of great doubt) yet where was the uſe of this amongſt the *Jews*, when, before their entrance into *Canaan*, they were as the *ſtars in heaven for multitude?* Deut. i. 10; and yet *polygamy* did not ceaſe after their entrance into the *promiſed land*.

As for all *popular* arguments againſt *polygamy*, which the wiſdom of this world has invented, and believed as ſo many certain concluſions on the ſide of truth, they equally apply againſt the wiſdom and holineſs of GOD in *allowing* it, as againſt thoſe who *maintain* it: therefore, as *He will be juſtified in His ſayings, and clear when He is judged*, Rom. iii. 4. the beſt anſwer which can be given, for the preſent, is that included in the awful queſtion of the *Apoſtle*, Rom. ix. 20. "*Nay but, O man, who art thou that replieſt againſt* GOD? Though this immediately relates to another point, yet it is applicable to all the vain reaſonings of men againſt the diſpenſations of *Providence*, either in the *natural* or *moral* world. Which ſaid reaſonings, when thoroughly canvaſſed, and ſet in their true light, will appear to be neither more nor leſs, than the pleadings of human *pride*, on the behalf of human *ignorance*. Our prejudices and our opinions reciprocally affect each

will, by way of juſtification, tranſcribe a few paragraphs from *Dr.* FORSTER'S "*Obſervations during a Voyage round the World*."

GOD hath the realms of earth in vain
Divided by th' unhabitable main,
If ſhips profane, with fearleſs pride,
Bound o'er th' inviolable tide.
No laws, or human or divine,
Can the preſumptuous race of man confine.

GOD *hath made man upright, but they have ſought out many inventions*, ſaith *Solomon*, Eccl. vii. 29. To imagine that the providential diſpenſations of the ALL-WISE GOD, are to be accommodated to *theſe*, or regulated by them, is ſurely too abſurd to bear an argument.

As for "laborious employments, many of which "are attended with danger, and which uſually fall "to the ſhare of the *males*," let as many of theſe be ſelected as can be deemed *neceſſary*, and then, againſt them, let us ſet—the many diſeaſes to which *females* are peculiarly liable, and to which *men* are *not*—let us add to theſe the peril of child-birth, and then, this laſt ſuppoſed *reaſon* for more males being born than *females*, will be as groundleſs as the two former.

I ſhould imagine, that no opinions whatſoever, however falſe and abſurd, are without having *reaſons* given for them. Nor is it to be doubted, that a *Ptolemaiſt* would give as many reaſons for the *ſun's* going *round the earth*, as a *Copernican* would for the *earth's* going *round the ſun*.

The following queſtion is ſaid to have been once laid before a certain very learned body:—Take a tub of water weighing one ton weight—into which put a *ſalmon* of thirty pounds weight; Why will not the tub be ſpecifically heavier than before the fiſh

was

" *World*"—publiſhed 1778. This inge-
nious author, who ſeems to be a moſt
ſtrenuous *monogamiſt*, after ſpeaking of
" *Monogamy* eſtabliſhed in the iſles of
" the *South Sea*," very candidly ſays—
" But here I find myſelf obliged to
" confeſs, that I am not as yet perſuaded
" of the great and univerſal argument
" for *monogamy*, viz. the *equal proportion*
" *of women to men*; as, in my opinion,
" it is not clearly proved that this juſt
" proportion holds place in all countries
" and climates. On the contrary, I am
" of opinion, that the conſtitution of
" food and climate, and the prevailing
" cuſtom of marrying many wives, have,
" by length of time, produced a conſi-
" derable diſparity between the numbers
" of men and women; ſo that now, to
" one man, ſeveral women are born.
" This obſervation is really confirmed
" by fact; for *all* the voyagers unani-

was put into it? The fact being taken for granted, produced many *wiſe* reaſons for it; but none were thought *ſo wiſe* and adequate, as—*Corpora non gravitant in loco ſuo*—therefore the *fiſh* being in its *place* or proper element, loſt its power of adding any thing to the weight of the tub of water. At laſt, it was propoſed to weigh the tub, both with and without the fiſh; when, to the confuſion of all their reaſonings, the matter ended as the reader may conceive.

" mouſly

" moſtly agree, that among all the *Afri-*
" *can* nations *polygamy* is cuſtomary; nor
" has any one obſerved that there are
" men among theſe nations *without*
" *wives*, for every one is matched to *one*
" or *more* females." Here he refers to *Boſman*'s " Deſcription of the coaſt of
" *Guinea*," " who likewiſe," ſays the Doctor, " expreſſly declares, that the
" number of women *much* exceeds that
" of the men."—" When a *polygamous*
" nation lives in the neighbourhood of
" *monogamous* nations, there is always a
" probability that the women neceſſary
" for ſo many men who have *more* than
" one wife, are obtained by ſtealth, force,
" or by commerce from the neighbour-
" ing nations; but in *Africa*, all the
" nations are *polygamous*; every man is
" *married*, and has *more* than *one* wife.
" He cannot procure theſe wives from
" the neighbouring tribes where the
" ſame cuſtom prevails: it is therefore,
" in my opinion, a clear and ſettled
" point, that the women born among
" theſe nations muſt be more numerous
" than the males.

" Though the coloniſts at the *Cape of*
" *Good Hope* are *monogamous*, I obſerved,
" in the various families of the town and

" country,

"country, the number of * females to "prevail."—"It has been obſerved † in "*Sweden*, more females than males have "been born during the latter part of "this century—it is reported in the "kingdom of *Bantam*, even *ten* wo-"men are born to *one* man;" and refers to "Lord *Kaimes*'s Hiſt. of Man, vol. i. "p. 176." *Monteſquieu*, Spirit of Laws—Eng. Tranſ. 4th edition, octavo—vol. i. p. 374. mentions this—"I confeſs," ſays he, "if what hiſtory tells us be true, "that at *Bantam* there are *ten* women to "*one* man, this muſt be a caſe peculiarly "favourable to *polygamy*."

From all this it appears to me, that, unleſs we can find that God delivered to

* *Kempfer*, on numbering the people of *Meaco*, in the kingdom of *Japan*, found the *females* to exceed the *males* in the following proportion;

Females,	223,573
Males,	182,072
	41,501 more *females* than *males*.

Spirit of Laws, vol. i. p. 373.

† How far this obſervation may hold good in this kingdom I know not—but, being lately on an occaſional viſit to the *vicar* of a country village, I had a curioſity to look into the pariſh regiſter of births; I took ten years in the latter part of the laſt century, *viz*, from 1670 to 1679, incluſive, and there appeared to have been born in that ſpace 19 more *males* than *females*.

In the ſpace between 1770 to 1779, incluſive, the number of *females* born exceeded that of the *males* by 27.

Moſes

Moſes as many different laws to govern the actions of His reaſonable creatures, as there are different parts of the globe inhabited by them, ſo as, that there is one law for the inhabitants of *Aſia* and *Africa*, and another for thoſe of *Europe*, this ſort of arguments, drawn from the outward appearances of things in different parts of the world, proves nothing on either ſide of the queſtion, but the exceeding ignorance of mankind as touching the acts and diſpenſations of that INFINITELY WISE BEING, whoſe *judgments are unſearchable, and His ways paſt finding out!* Rom. xi. 33.

The beſt and faireſt, and indeed the only way to get at the truth, on this as on every other occaſion where religion is concerned, is to lay aſide *prejudice*, from whatever quarter it may be derived, and to let the *Bible* ſpeak for itſelf. Then we ſhall ſee that *polygamy*, notwithſtanding the *ſeventh* commandment, was allowed by GOD *Himſelf*, who, however others might miſtake it, muſt infallibly know His own *mind*, be perfectly acquainted with His own *will*, and thoroughly underſtand His own *law*. If He did not intend to allow *polygamy*, but to prevent or condemn it, either by the *ſeventh* commandment, or by ſome other law,

law, how is it poſſible that He ſhould make laws for its *regulation*, any more than He ſhould make laws for the *regulation* of *theft* or *murder*? How is it conceivable that He ſhould give the leaſt countenance to it, or ſo expreſs His approbation of it, as even to *work miracles* in ſupport of it? For the making a woman *fruitful* who was naturally *barren*, muſt have been the effect of ſupernatural power.—He *bleſſed*, and in a diſtinguiſhed manner *owned* the iſſue—and declared it legitimate to all intents and purpoſes. If this be not *allowance*, what is? As to the *firſt*, namely, his making laws for the *regulation* of *polygamy*, let us conſider what is written, *Exod.* xxi. 10. *If he* (*i. e.* the huſband) *take him another wife* (not—in ſo doing he ſins againſt the *ſeventh* commandment, recorded in the preceding chapter—but) *her food, her raiment* (*i. e.* of the firſt wife) *and her duty of marriage, he ſhall not diminiſh.* Here God poſitively forbids a *neglect*, much more the *divorcing* or *putting away* the *firſt wife*, but charges no *ſin* on taking the *ſecond*.

2dly. When *Jacob* married *Rachel* ſhe was *barren*, and ſo continued for many years; but God did not leave this as a puniſhment upon her for marrying a man who had *another wife*. It is ſaid, *Gen.* xxx. 22. that God *remembered Rachel*

and

and GOD *hearkened unto her—and opened her womb—and ſhe conceived and bare a ſon—and ſaid,* GOD *hath taken away my reproach.* Surely this paſſage of ſcripture ought to afford a complete anſwer to thoſe who bring the words of the marriage-bond, as cited by CHRIST, Matt. xix. *They twain ſhall be one fleſh,* to prove *polygamy* ſinful; and ſhould lead us to conſtrue them, as by this inſtance, and many others, the LAWGIVER Himſelf appears to have done; that is to ſay, where a woman, not *betrothed to another man,* unites herſelf in *perſonal knowledge* with the man of her choice, let that man's *ſituation* be what it may—*they twain ſhall be one fleſh.* How otherwiſe do we find ſuch a woman as *Rachel,* united to *Jacob,* who had a wife then living, praying to GOD for a bleſſing on her intercourſe with *Jacob,* and GOD *hearkening unto her, opening her womb,* removing her barrenneſs, and thus, by miracle, *taking away her reproach?* We alſo find the offſpring legitimate, and inheritors of the land of *Canaan;* a plain proof that *Joſeph* and *Benjamin* were no *baſtards,* or born out of lawful marriage. See a like palpable inſtance of GOD's miraculous bleſſing on *polygamy* in the caſe of *Hannah,* 1 *Sam.* i. and ii.—Theſe inſtances ſerve alſo to prove, that, in

GOD's

GOD's account, the *ſecond* marriage is juſt as valid as the *firſt*, and as obligatory, and that our making it *leſs ſo*, is contradictory to the divine wiſdom.

3dly. GOD bleſſed and owned the iſſue. How eminently this was the caſe with regard to *Joſeph*, ſee Gen. xlix. 22—26; to *Samuel*, ſee 1 Sam. iii. 19. It was expreſsly commanded, that a *baſtard*, or ſon of a woman who was with child by * *whoredom*, ſhould not *enter into the congregation of the* LORD, *even to his tenth generation*. Deut. xxiii. 2. But we find *Samuel*, the offspring † of *polygamy*, miniſtring to the LORD in the tabernacle at *Shiloh*, even in his *very childhood*, *cloathed with a linen ephod before* ELI *the prieſt*. See this whole hiſtory, 1 Sam. i. and ii. Who then can doubt of *Samuel*'s legitimacy, conſequently of GOD's *allowance* of, and bleſſing on *polygamy?* If ſuch ſecond marriage was in GOD's account *null and void*, as a ſin againſt the *original law* of marriage, the *ſeventh* commandment, or *any other* law of GOD, no mark of *legitimacy* could have been found on the iſſue; for a *null* and *void* marriage is tantamount to *no* marriage at all; and if no marriage, no legitimacy of the iſſue can poſſibly be. Inſtead of ſuch a bleſ-

* ἐκ πορνης. LXX.

† See Appendix, N° 1. vol. ii.

ſing

ſing as *Hannah* obtained, we ſhould have found her and her huſband *Elkanah* charged with *adultery*, dragged forth and *ſtoned to death*; for ſo was *adultery* to be puniſhed. All this furniſhes us with a concluſive proof, that the having *more* than *one wife* with which a man cohabited, was not *adultery* in the ſight of GOD; or, in other words, that it never was reckoned by Him any ſin againſt the *ſeventh* commandment, the *original marriage-inſtitution*, or any *other law whatſoever*.

4thly. But there is a paſſage (Deut. xxi. 15.) which is expreſs * to the point, and amounts to a demonſtration of GOD's allowance of *polygamy*. *If a man have* TWO WIVES, *one* beloved *and another* hated, *and they have borne him children, both the* beloved *and the* hated, *and if the firſt-born be her's that was hated, then it ſhall be, when he maketh his ſons to inherit that which he hath, that he may not make the ſon of the* beloved *firſt-born before the ſon of the* hated, *which is indeed the firſt-born, by giving him a double portion of all that he hath; for he is the beginning of his ſtrength, and the right of the firſt-born is his.*

* "Herein is a law, tacitly implied at leaſt, for "a man to have two wives." Ant. Univ. Hiſt. vol. iii. p. 141.

On

On the footing of this law, the marriage of *both* women is equally *lawful*, God calls them both *wives* (for ſo the word נָשִׁים muſt be rendered in this place, as the context ſhews plainly) and He can't be miſtaken, if He *calls them ſo* they certainly *were ſo*. If the *ſecond* wife bore the firſt ſon, that ſon was to inherit before a ſon born afterwards of the *firſt* wife. Here the iſſue is expreſsly deemed *legitimate*, and inheritable to the *double portion of the firſt-born*; which could not be, if the *ſecond* marriage were not deemed as lawful and valid as the *firſt*.

The *wiſdom of this world*, as at preſent conſtituted, would ſay—the man was an *adulterer*—the *ſecond* wife an *adultereſs*—our law would make the man a *felon*—our *eccleſiaſtical* courts would pronounce the *ſecond* marriage *null* and *void*—the iſſue would be *baſtardized*—and our *devout* people would lift up their hands and eyes, and deem the whole a monſtrous piece of wickedneſs! Which view of the matter is moſt agreeable to the *mind* and *will* of God, muſt be left to the *judicious* reader to determine.

But farther. To ſay that *polygamy* is ſinful (for if it ever *was* it certainly *is*, and if ever it *was not* it certainly *is not*, unleſs ſome poſitive law hath made an alteration,

or unleſs good and evil change their nature by length of time, like the faſhion of our cloaths) is to make GOD the *author of ſin*; for not to * forbid that which is evil, but even to countenance and promote it, is being ſo far the *author* of it, and acceſſary to it in the higheſt degree. —And ſhall we dare to *ſay*, or even to *think*, that this is chargeable on HIM who *is of purer eyes than to behold evil, and who cannot look on iniquity?* Hab. i. 13. GOD forbid!

When HE is upbraiding DAVID, by the prophet *Nathan*, for his ingratitude towards His *Almighty benefactor*, (2 Sam. xii.) He does it in the following terms: ver. 8. I GAVE † THEE *thy maſter's houſe*, and

* *Puffendorf*, b. vi. c. 1. § 16. obſerves, that "the *Moſaical* law was ſo far from forbidding this "cuſtom, that it ſeems in ſeveral places to ſuppoſe "it;" and refers to Deut. xxi. 15. xvii. 16, 17. and 2 Sam. xii. 8.

† When *Eſau* met *Jacob* with his wives and children, he aſked—*who are thoſe with thee?* and *Jacob* ſaid—*The children which* GOD *hath* GRACIOUSLY GIVEN *thy ſervant*. Gen. xxxiii. 5. Now, can we ſuppoſe that GOD's *gracious gifts* are beſtowed on acts of rebellion againſt His poſitive laws? Yet we muſt either ſuppoſe this, or that *Jacob's polygamy* was no tranſgreſſion of the law.—See Gen. xxx. 16, 17, 18, another remarkable inſtance of GOD's ſpecial bleſſing on *polygamy*.

The mention of *Eſau* reminds me of a remarkable part of his hiſtory. He took *two wives*, both *Hittites*,

and thy MASTER'S WIVES INTO THY BOSOM, *and I gave thee the houſe of* Is-

rites, idolatreſſes—*which were a grief of mind unto Iſaac, and to Rebekah.* Gen. xxvi. 34, 35. But whence aroſe this grief of mind in *Eſau*'s parents? Not on account of his *polygamy*, but becauſe he had married *heathen women*, as is clear from xxvii. 46: therefore *Jacob* is ſent to *Padan-Aram*, that he might not take a *wife* of the *daughters of Canaan*, but of his *mother's family*; and when *Eſau ſaw that the daughters of Canaan pleaſed not Iſaac his father, he went and took a wife of the daughters of Iſhmael, unto the wives which he had*—but we hear of no lamentation of *Iſaac and Rebekah* over this *freſh act of polygamy*. As for *Jacob*, we read of his return out of *Syria* with no leſs than *four wives*—that when he came to *Mahanaim*, and heard of *Eſau*'s approach, he roſe up that night, and took his two *wives*, and *his two women-ſervants* (called alſo *his wives*—See Gen. xxx. 4, 9.) and his *eleven ſons, and paſſed over the brook Jabbock.* Gen. xxxii. 22. And *Jacob was left alone, and there wreſtled a man with him*, &c. This *man* is called אלהים ver. 30. GOD.; in Hoſ. xii. 4. מלאך *an angel*; and ver. 5. the *Lord God of Hoſts*—which, all put together, ſhews us, that it was not a *mere man*, nor *created angel*, but מלאך יהוה the *angel* JEHOVAH—*the meſſenger of the covenant*, Mal. iii. 1. who appeared often in an human form under the Old Teſtament, in token of His *future incarnation* under the New Teſtament, even *the man*, the GOD-*man*, CHRIST JESUS—He who is repreſented by commentators as ranking *polygamy* with *adultery*, Matt. xix. 9. But what was his conduct towards *Jacob?*—Doth He reprove him for the *ſin of polygamy*, in which he was living? No—*He ſaid, Thy name ſhall no more be called Jacob, but Iſrael; for as a prince haſt thou power with* GOD *and with men, and haſt prevailed—and he* BLESSED *him there.* Comp. Deut. xxvii. 26. and Gal. iii. 10.

RAEL *and* JUDAH, *and if that had been too little, I would moreover have given thee ſuch and ſuch things.*

Can we ſuppoſe GOD giving *more wives than one* into DAVID's *boſom*, who already had *more than one*, if it was *ſin* in DAVID to *take* them? Can we imagine that GOD ſhould thus tranſgreſs (as it were) His own commandment in *one* inſtance, and yet ſo ſeverely reprove and chaſtiſe DAVID for breaking it in another? Is it not rather plain, from the whole tranſaction, that DAVID committed *mortal ſin* in taking another *living* man's wife, but none in taking the widows of the *deceaſed* SAUL? that therefore, though the law of GOD condemned the *firſt*, yet it did not condemn the *ſecond?*

This paſſage of 2 *Sam.* xii. 8. is ſo concluſive a proof of GOD's allowance of *polygamy*, that writers on the other ſide of the queſtion have not been able to get rid of it, but by a downright corruption of the text. Inſtead of the plain, obvious, and literal meaning of the word חיק which ſignifies the "*breaſt* or *boſom*, "from the *throat* to the *pit of the ſtomach*," have conſtrued it into *power*, and would tell us that "GOD gave SAUL's *wives* "into DAVID's *power* as a *ſovereign*, not "into his *boſom* as an *huſband*."

"Take

" Take this expreſſion in its ſtrongeſt " and moſt ſtrict ſenſe" (ſays the late reverend and learned *Dean Delaney*, in a book called " Reflections on *Polygamy*," printed at London, 1737, under the name of *Phileleutherus Dublinienſis*) " as " where *Sarai* tells *Abram* that ſhe had " *given her maid into his boſom*, (Gen. xvi. " 5.) what more can be meant by it, " than that ſhe gave her into his *power*?" We have but to look at the whole context of that paſſage, and this learned man's queſtion receives a full and explicit anſwer, and his whole argument an abſolute refutation. Gen. xvi. 1. &c. *Now* SARAI, ABRAM's *wife, bare him no children, and ſhe had an handmaid, an* ÆGYPTIAN; *whoſe name was* HAGAR; *and* SARAI *ſaid unto* ABRAM, *Behold now the* LORD *hath reſtrained me from bearing, I pray thee* GO * IN UNTO MY MAID, *it may be that I may*

* The ſequel of this chapter ſeems to afford, to every candid mind, a very concluſive proof, that this propoſal of *polygamy* to *Abram* by his wife *Sarai*, was not *ſinful*, neither *Abram*'s complying with it in the leaſt diſpleaſing to GOD; for on *Hagar*'s departure from *Sarai*, on account of *hard uſage*, ver. 6. the *angel of the* LORD recommends it to her to *return*, and promiſes *to multiply her ſeed exceedingly, that it ſhould not be numbered for multitude*—tells her *ſhe ſhould bear a ſon*—בן—which promiſe was ful-

 filled,

may OBTAIN CHILDREN BY HER. *And* ABRAM *hearkened unto the voice of* SARAI: *and* SARAI, ABRAM'S *wife, took* HAGAR *her maid, the Ægyptian, and gave her to* ABRAM *to be* HIS WIFE (לְאִשָּׁה) *and he* WENT IN UNTO HAGAR, *and ſhe conceived; and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes: and* SARAI *ſaid unto* ABRAM, *My wrong be upon thee; I* HAVE GIVEN MY MAID INTO THY BOSOM, *and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes; the* LORD *judge between me and thee.* This ſcripture is too plain to need any comment. I will therefore, after obſerving that חֵיק no more ſignifies *power*, than it ſignifies an *horſe*, only add, that if SAUL'*s wives* had not been given into DAVID'*s boſom*, in the plain and * uſual ſenſe of that expreſſion, the circumſtance itſelf could not have afforded that ſtriking aggravation, ſo beautifully intimated in *Nathan*'s parable, of the *rich man's ſparing*

filled, ver. 15. Now for all this to happen, in ſupport *of*, and as a bleſſing *upon*, a *polygamous* marriage, if ſuch marriages were *ſinful*, and of courſe abominable in the eyes of GOD, is, I freely own, paſt every notion which I have conceived of the *ſcripture-character* of the *holy* GOD of *Iſrael*. See Gen. xvii. 20.

* Deut. xiii. 6. אשת חיקך *Uxor ſinus tui.* Mont. *The wife of thy boſom.*

to take of his own flock, and his own herd, to dreſs for the wayfaring man that was come unto him, but taking the poor man's lamb, &c.

The learned *Dean*, as well as ſome other commentators on this famous paſſage, go ſtill farther, and tell us, DAVID could not enjoy theſe widows of SAUL as *wives*, becauſe in ſo doing he would have committed *inceſt*, they being *mothers-in-law* to MICHAL, SAUL's daughter, who was DAVID's wife. But where is ſuch an union forbidden? I have carefully examined the degrees of *affinity* and *conſanguinity* wherein marriage is forbidden, and do find a man muſt not marry his *own mother-in-law*, (Lev. xviii. 8.) but as to his *wife's mother-in-law*, there is not a trace of ſuch an impediment. As for MICHAL's *own mother*, ſhe, if living, muſt be put out of the queſtion. See Lev. xviii. 17.

Theſe things being conſidered, the obſervations of ſuch commentators evaporate into juſt what NATHAN's parable and remonſtrance muſt do, ſuppoſing ſuch criticiſms to be true; that is to ſay, into—nothing at all. DAVID's ingratitude to GOD, and to his * WORTHY URIAH—

* 2 Sam. xxiii. 39.

were not ſo marked by NATHAN, becauſe DAVID had a number of women whom he could *not enjoy*; but becauſe he might have *enjoyed* them whenever he pleaſed: therefore his taking URIAH's *wife* was the more inexcuſable, and his rebellious ingratitude againſt GOD, who gave him ſo many women *into his boſom*, the more aggravated.

Theſe truths have not failed univerſally in their influence, but have forced themſelves into the conſciences of ſome; who, not being able to reſiſt their conviction, have confeſſed that "*Polygamy* "was *allowed* of GOD to the *Jews*, but yet "it is **forbidden* to Chriſtians"—which is juſt as true as if it was ſaid, that "the "people under the Old Teſtament were "*men* and *women*, but *Chriſtians* † are "not;"

* *Polygamy* is prohibited among *Chriſtians*, but was allowed, by *Divine appointment*, among the *Jews*. Chambers, Tit. *Polygamy*.

† Or to ſay with *ſome of the* antient fathers, who were *wiſer* than the ſcriptures, that the *creſcite & multiplicamini* of the Old Teſtament has nothing to do with *Chriſtians* under the New Teſtament—Quia hodie, repleto mundo, non tam neceſſarium quam olim; and again—hoc dictum pertinere ad tempora ante *Chriſtum*, non ad nos qui alio vivimus ævo—mundum jam non deſiderare illud *creſcite & multiplicamini*. "The command—*Be fruitful and* "*multiply*, &c. is not neceſſary, as once it was, "becauſe

" not;" for to ſuppoſe that the *human ſpecies* is changed, is not more abſurd, than to ſuppoſe a change either of the *original* deſign of GOD in the inſtitution of marriage, or of the ſenſe and meaning of the *ſeventh* commandment, as forbidding or condemning that *now*, which was not forbidden or condemned, either by the one or the other, for ſo many ages *before*. As for the poſitive law of the *ſeventh* commandment, it is attended with ſuch pains and penalties in the breach of it, that it is impoſſible but that ſome inſtance of GOD's diſapprobation of *polygamy* muſt have been met with, had that been within the meaning of it; otherwiſe the abſurdity muſt follow, of ſuppoſing a ſuſpenſion of this law for 1500 years after it was ordained of GOD, delivered to *Moſes*, and by him to the people at *Mount Sinai*—and all this for the indulgence of *mortal ſin* in *one* ſex, while it was puniſhed with death in the other.

In the firſt place, I would obſerve in general, that *polygamy*, in its proper ſenſe, as practiſed under the Old Teſtament by the people of GOD; that is, the taking

" becauſe the world is filled with people.—That " belonged to the times before CHRIST, not to us " who live in another age—the world now wants " not that—*Increaſe and multiply.*"

two

two wives together at once, or *one to another*, and *cohabiting with both*, is not ſo much as * mentioned any where, that I can find, from the *firſt* chapter of *Saint Matthew* to the *laſt* of the *Revelation of Saint John*, incluſive: therefore it cannot be ſaid to be † *condemned*. The famous paſſage in Matt. xix. which has been already conſidered, and will be more fully hereafter, certainly relates to ‡ *divorce*, and, properly ſpeaking, not to *polygamy*; for this, ſimply conſidered, does not come in queſtion. The people there, ſo far from intending *polygamy*, meant nothing leſs, for they meant to have but *one wife at a time*; elſe why were they for *divorcing one*, in order to take || *another*? Their ſin was this, not the *taking*

* Unleſs incidentally, 1 Tim. iii. 2. 1 Tit. i. 6. where nothing is ſaid, either good or bad, as to the matter itſelf.

† Judge *Blackſtone* ſays, very gravely—Comm. vol. i. p. 436. "*Polygamy* is condemned by the law "of the *New Teſtament*."

‡ So our *tranſlators* undoubtedly thought; for in the ſummary of the contents printed at the head of the *chapter*, they only ſay—"CHRIST anſwereth the "Phariſees concerning *divorcement*." ver. 3—10. So Mark x. 2. "*Touching divorcement*."

|| Here the word ἄλλην, Matt. xix. 9. is ſuppoſed to ſignify *another* (i. e. *any* other *woman*) according to our tranſlation. But that this may not be the ſenſe of it, ſee after.

and

and *cohabiting* with *more than one* at a time. They imagined themſelves *totally free* from the *firſt*, before they married the *ſecond*.

The New Teſtament was not to introduce a *new law* concerning this, nor any thing elſe. Nothing is to be found there which was not in the Old Teſtament, only as to the *manner*; the *matter* is one and the ſame. Otherwiſe, how could *Paul* derive any ſtrength to his argument, Gal. iii. 10. by citing the ſanction of the *old* law, to prove the neceſſity of *ſalvation by grace*? If the law be in a ſingle inſtance altered, or changed in one ſingle point, how can it be ſaid by an inſpired *apoſtle* of CHRIST—*Curſed is every one that continueth not in* ALL THINGS *which are written in the book of the law to do them*? —which, as it never had, ſo it never can have but one ſenſe and meaning; and our LORD ſhews, that it not only condemned the *act*, but the very *thought* of *adultery*. Did it only begin to do this, when CHRIST ſaid, *Whoſoever looketh upon a woman to luſt after her, hath already committed adultery with her in his heart*? Matt. v. 28. (but then this muſt mean ſuch a woman * as *adultery* could be committed

* The word ſυνη, like the Hebrew אשה is certainly a general term, and ſignifies *a woman*, as diſtinguiſhed

...d with, ſuppoſing the *thought* ...t forth into *act)*. And does not ... Old Teſtament ſay the ſame thing? What

...nguiſhed from a man; and in this ſenſe it is uſed *Matt.* xiv. 21. *Acts* v. 14. & al freq.

But this cannot be the ſenſe of it here; for if it be ſinful to *look* with *deſire* on any *woman* whatſoever, then it would be ſinful for a man to *deſire* his own wife, to whom he is actually married, or a virgin to whom he is contracted; and this would lead us into all the abſurdities of the antient *miſogamiſts*, who held *marriage itſelf* to be *ſinful.*

In this place, therefore, it certainly means a *woman* conſidered as *related to a man*; and that, whether *betrothed* or *eſpouſed* only (See Matt. i. 20, 24. Luke ii. 5.) or that hath cohabited with her huſband, (Luke i. 5, 13, 18.) for with no other can *adultery* be committed; and it is very evident that *our Saviour*'s diſcourſe is on that ſubject; as forbidden and condemned by the *ſeventh commandment*, which He is explaining.

Γύνη in the New Teſtament, like אשה alſo in the Old Teſtament, is the term made uſe of to denote a *married woman*—when *others* are deſigned, we meet with κορασιον, a damſel, Fr. *damoiſelle*—παρθενος, a *virgin*—χηρα, a widow—but I believe it would be difficult to find a ſingle paſſage in the New Teſtament, where ſυνὴ is uſed neceſſarily to denote an *unmarried woman*. μεμέρισται ἡ ſυνὴ καὶ ἡ παρθένος, 1 Cor. vii. 34. Afterwards the παρθενος is called αγαμος—the ſυνη, ſαμησασα.

For want of ſuch diſtinction, ſome *commentators*, by letting their *own* imaginations looſe, have filled thoſe of many *readers* with matter of ſore diſtreſs and bondage of conſcience, as if the *deſire* after any *female* whatſoever, came within what they call the *ſpiritual* import of the *ſeventh* commandment.

I once

What elſe is the meaning of the *tenth* commandment, which ſays, *Thou ſhalt not covet thy neighbour's wife?* or of Prov. xxiv. 9.

I once knew a gentleman, who often aſſured me, that he never approached *his own wife*, without finding a ſecret uneaſineſs in his mind, leſt he was doing wrong. He was a great admirer of what are called *ſpiritual expoſitors*. Theſe are, too often, a ſpecies of *commentators*, who, neglecting the ſcriptural ſenſe and meaning of the *original*, wander into every conceit which a warm, or perhaps a wild imagination may ſuggeſt, from the ſound of words in a tranſlation. Some inſtances of this have been given in this work, and as many more might be given, as would furniſh ample materials for a work by itſelf.

Such people there always were.—We read of a ſect of *Phariſees*, who were called *Talpæ* or *Moles*, becauſe they walked about with their eyes ſhut or blindfolded, leſt they ſhould behold a woman; and, ſays my author—*ſæpe in muros impegerint & ſanguis profuſus fuerit*—"They often got bloody noſes by "running againſt walls." See Chriſtoph. Gerſon, in Talmud. p. 24.

We are told of a *Jeſuit*, called *Alphonſus Rodicius*, who, though he ſerved at the maſs 44 years, and had given abſolution to thouſands, had never beheld the face of a woman in all that time. Geneal. Mar. 31 Oct. p. 577.

Another was ſo *pious*, and ſo avoided the ſight of all women, that he would not even ſee his *own mother*. Ib.—To what does this amount?—A deluſion of the Devil—an arraignment of the wiſdom and holineſs of the CREATOR in our formation, by condemning as evil, thoſe appetites, which He hath implanted in our nature, for the purpoſe of incitement to marriage, and, of courſe, to the continuance

xxiv. 9. *The thought of foolishneſs is ſin?* The word זמה which we tranſlate *the thought*, ſignifies a *wicked imagination*, *prava*

ance of the human ſpecies. To avoid ſuch errors, one ſafe rule may be laid down, viz. That no *deſire* is, or can be *unlawful*, but where the object of it is *unlawful* for us to poſſeſs. Let us keep to this, and then we ſhall not be whittling away the ſtrong, noble, manly ſenſe of ſcripture, into the ridiculous whims and fancies of viſionaries and enthuſiaſts.

Notwithſtanding the length of this note, I cannot help taking notice of a text, which is ſuppoſed to be the ground of the *Talpæan* auſterity abovementioned, and which is as likely to be abuſed to the purpoſes of *ſelf-righteouſneſs*, as that of Matt. v. 28. It is that of *Job* xxxi. 1. *I made a covenant with mine eyes, why then ſhould I think upon a maid? Job* is aſſerting his integrity with reſpect to many circumſtances of his life and converſation, and among the reſt, with regard to fleſhly incontinence; and this chapter begins with—*I have made a covenant with mine eyes.*—ומה אתבונן על בתולה—*Et quid conſiderabo in virgine.* Mont. Our tranſlation is near enough the original, to give us the ſenſe of it; however, that *ſenſe* muſt be interpreted according to the analogy of the *divine law*, and not according to the mere *ſound* of the words; for *Job* (ver. 2, 3.) ſhews us, that he means to expreſs a very grievous offence, ſuch as excludes from *all portion of* God, and *inheritance in the kingdom of heaven* (Comp. 1 Cor. vi. 9.) and which bringeth *deſtruction on workers* of ſuch *iniquity*. This is ſufficient to make it impoſſible that *Job* can ſpeak the truth, if nothing more is meant than is literally expreſſed. In the firſt place, *Job* had made no ſuch *covenant*, &c. *as not to think on a maid*, for he had married one. Secondly, this can be no ſin, ſimply conſidered in itſelf; for if ſo, men

prava aut mala cogitatio. Mont.—*an evil thought.* The *law is ſpiritual,* ſays *Paul, I had not known luſt* (i. e. known it to be *evil) except the law had ſaid, Thou ſhalt not*

men muſt plunge into ſin, or there muſt be an end of the world; which but ill agrees with—INCREASE and *multiply,* &c.

Some have therefore conſtrued this to mean, that *Job* was content with *one wife,* and verged not towards *concubinage* or *polygamy.*—Neither of theſe were forbidden or condemned by the *law,* but, as has been ſhewn at large, practiſed openly by the greateſt *ſaints,* and allowed and bleſſed of GOD; therefore cannot anſwer to ver. 2, 3.

For which reaſons, this text is very difficult to interpret, agreeably to the analogy of faith, unleſs the word בתולה *maid,* or *virgin,* be taken here, for what it certainly imports elſewhere, בתולה ארשה—*virgo deſponſata*—a *betrothed* or *eſpouſed virgin,* who ſtill was called בתולה. See Joel i. 8. and perhaps Jer. ii. 32. Comp. Iſ. lxi. 10. latter part. See Deut. xxii. 23, 24, 25.

That *Job* ſhould not ſuffer himſelf to *think* on (*i. e.* ſo as to *deſire*) ſuch a one, is of a piece with what he ſays, ver. 9, 10, 11, 12; for ſuch a one was, in the eye of the law, *another man's wife.* Deut. xxii. 23, 24. So that *Job* is not to be underſtood as making *tranſgreſſion where there is no law,* like the *Talpæ* and the *Jeſuits* above-mentioned; but as proteſting his innocence with reſpect to *adultery,* in every ſenſe of the word, as not ſuffering himſelf to *look on,* ſo as to *luſt after,* a *virgin betrothed,* much leſs to commit *actual adultery,* by *defiling his neighbour's wife.* ver. 9, 10, 11, 12.

Solomon Jarchi conſtrues the paſſage very liberally indeed, or rather *paraphraſes* it thus, viz. "*I made* "*a covenant,* &c. that I would have no knowledge "of any man's wife." See *Chappelow* on Job, vol. i. p. 425.

covet.

covet. Rom. vii. 7. Therefore, when our *Saviour* preached on the *Mount*, He did not make, ordain, or publiſh any *new law*, nor did he make the law more *ſpiritual* than when publiſhed at *Mount Sinai*; but he ſet it forth, and vindicated it from the falſe gloſſes of the *Scribes* and *Phariſees*, who, in their teaching, dwelt on the *outward* letter only, throwing a veil of obſcurity over its *ſpiritual* ſenſe and meaning. The *ſeventh* commandment was juſt as *ſpiritual* under the Old Teſtament as under the *New*. The very *thought* of *adultery* in DAVID, was as ſinful as it would have been in *Saint Paul*. How then can it be imagined, that the commandment againſt *adultery* meant not as much in the times of *Moſes* and the *prophets*, as in the days of CHRIST and His *Apoſtles?* or, in other words, as much under the Old Teſtament as under the *New?* How can it be thought to condemn any thing amongſt *Chriſtians*, which it did not equally condemn amongſt the *Jews? Whatſoever things the law ſaith, it ſaith to them that are under the law* (whether *Jews* or *Chriſtians*) *that every mouth may be ſtopped, and all the world become guilty before* GOD. Rom. iii. 19. If then the law ever condemned *polygamy* as *adultery*, *whoredom*, or *fornication*,

tion, it certainly does it *now*; but, as hath been ſhewn, it never did condemn it in any one inſtance, not only *from the beginning*, by any conſtruction put on the *original marriage-inſtitution*, but alſo for 1500 years together after the giving the law at Mount *Sinai*; therefore it never has condemned it ſince: for CHRIST gave no *new* meaning to this or any other of the commandments, but only vindicated and reſtored the *old*. What *was* murder is *now* murder—what *was* theft is *now* theft—what *was adultery* is *now* adultery—and what *was* none of theſe, *is* ſtill none of theſe.

GOD's *law* is His *will*, and His *will* is His *law*; a change of *one* muſt infer a change in the *other*, and either of theſe a change in HIMSELF: an idea which is wholly irreconcileable with the *ſcripture-character* of GOD, *with whom there is no variableneſs, neither any ſhadow of turning*. *James* i. 17.

Men may cobble, and vamp, and alter, and repeal laws, and indeed it muſt be ſo, as miſchiefs, which eſcape all human preſcience and foreſight, muſt daily ariſe; but it cannot be ſo with OMNISCIENCE. *All things are preſent and open to Him*. *Heb.* iv. 13. He ordained the propagation of mankind—*He bleſſed them*,

and ſaid *unto them, Be fruitful, and multiply, and replenish the earth.* Gen. i. 28. He made the woman, and *brought her to the man,* and ſaid—*A man ſhall cleave to his wife,* Gen. ii. 22, 24. (by which expreſſion, according to St. *Paul's* * interpretation, 1 Cor. vi. 15, 16. is meant the act of copulation or *marriage) and they ſhall be one fleſh*—thus creating between them ſo indiſſoluble a bond, as never to be divided more. Though theſe words were ſpoken immediately by ADAM, yet, doubtleſs, he ſpake under the influence of the *divine Spirit,* as may appear from CHRIST's manner of applying the words, Matt. xix. 4, 5. and may therefore, as what MOSES and the *prophets* ſpake under the ſame holy influence, be ſtyled—"*The word* of GOD." The circumſcription and regulation of the whole, was provided for by fixed, determined, and immutable laws, calculated for all times, places, and ages of the world, wherein He ſhould be pleaſed to make them known. Theſe laws, on the eſtabliſhment of the church, on its deliverance out of ÆGYPT, were given to MOSES, and enforced and explained by him, and the ſubſequent *prophets,* under

* See before, 19, 20, and note.

the

the immediate command and teaching of GOD; and continue, like the *holy Law-giver Himself, one* and the *same* for ever. Who *may* marry together; and who may *not*—what is a lawful marriage in GOD's account, and what is not so, was not left to the uncertain or presumptuous determinations of mankind, but immutably fixed by *written laws* of GOD. To these it is our bounden duty to conform, and to say to all subsequent inventions of men, as well those which forbid marriage entirely, as those who would put *asunder those whom* GOD *hath joined together*, under pretence of greater purity and holiness, as the angel did to PETER, Acts x. 15. *What* GOD *hath cleansed, that call thou not common or unclean.*

I have mentioned the law being explained by the *prophets*. These were extraordinary messengers which GOD raised up and sent forth under a special commission; not only to *foretell things to come*, but to *preach* to the people, to hold forth the *law*, to point out their defections from it, and to call them to repentance, under the severest terms of GOD's displeasure, unless they obeyed. Their commission, in these respects, we find recorded, Is. lviii. 1. *Cry aloud, spare not, lift up thy voice like a trumpet: shew my*

people their tranſgreſſions, and the houſe of Jacob their ſins. This commiſſion was to be faithfully executed, at the peril of the *prophet*'s own deſtruction, as appears from the ſolemn charge given to *Ezekiel*, chap. iii. 18. *When I ſay to the wicked, Thou ſhalt ſurely die, and thou giveſt him not warning, nor ſpeakeſt to warn the wicked to ſave his life, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thine hand.*

Theſe *prophets* executed their commiſſion very unfaithfully towards GOD and the people, as well as moſt dangerouſly for themſelves, if *polygamy* was a ſin againſt GOD's law; for it was the common practice of the * whole nation, from the *prince on the throne* to the *loweſt of the people*; and yet neither ISAIAH, JEREMIAH, nor any one of the *prophets*, bore the leaſt teſtimony againſt it. They reproved them ſharply and plainly for *defiling their neighbours wives*, as *Jer.* v. 8; xxix. 23.—in which fifth chapter, we not only find the *prophet* bearing teſtimony againſt *adultery*, but againſt *whoredom* and *fornication*, ver. 7. for that they aſſembled themſelves *by troops in the harlots houſes.*

* *Joſephus* calls it πάλριον—which anſwers to what we mean by the word *national.*

Not a word againſt *polygamy*. How is it poſſible, in any reaſon, to think that this, if a ſin, ſhould never be mentioned as ſuch, by GOD—by MOSES—or any *one* of the *prophets?*

Here I may particularly mention *Elijah* the *Tiſhbite*, who could with truth ſay of himſelf, 1 Kings xix. 10. קנא קנאתי *zelando zelatus ſum.* Mont. Which emphatical reduplication we tranſlate by —*I have been* VERY JEALOUS *for the* LORD OF HOSTS. This holy man was fired with zeal for GOD's law, and was a moſt faithful and undaunted reprover of ſin, even to the very face of *king Ahab* (who at that time reigned in *Iſrael*, and was doubtleſs a *polygamiſt*, by his having *ſeventy ſons*) yet not a word is ſaid about his *polygamy*; which could hardly have been omitted, had it been a ſin againſt either the *primary* law of marriage, or the *ſeventh* commandment. The ſame zeal which led *Elijah* to tell *Ahab*, that *he and his father's houſe had troubled Iſrael*, by *forſaking the commandments of the* LORD, *and following Baalim*, muſt ſurely have led him to reprove *Ahab*'s polygamy, had that alſo been a *forſaking the commandments of* JEHOVAH. The ſcripture, 1 Kings xvi. 31. ſtrongly remarks, as an aggravation of *Ahab*'s ſuperlative wickedneſs,

that he married an *idolatreſs*, contrary to Deut. vii. 3. Had his *polygamy* been contrary to *Exod.* xx. 14. this would hardly have eſcaped the reproofs of the prophet *Elijah*, who did not forget *Jezabel*, and the *prophets which ate at her table*. 1 Kings xix. 19.

Although it be true, that none of the *prophets before the captivity* mention it as a *ſin*, yet did not MALACHI, after the *return from the captivity*, ſpeak of it, and in very ſevere terms *condemn* it? thus cloſing the canon of the Old Teſtament with a moſt awful reprehenſion of it? Mal. ii. 14, 15.

As this famous paſſage is taken for granted to be a condemnation of *polygamy* under the Old Teſtament, let us examine it, and we ſhall find that it does not even relate to the ſubject: if it did, it would be very ſtrange, that ſo material a point ſhould eſcape *all* the *prophets* that went before him, *Moſes* himſelf not excepted. This ſingle circumſtance ſhould make one ſuſpicious of the common interpretation given to this portion of ſcripture by the general run of *commentators*, who, miſtaking the *ſound* of the words for the *ſenſe* of the text, have followed one another like ſheep, who keep the ſame track, only becauſe others have gone before them.

them. The words, as they ſtand in our tranſlation, are theſe—THE LORD *hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet ſhe is thy companion and the wife of thy covenant. And did not He make one? yet hath He the reſidue of the ſpirit. And wherefore one? That he might ſeek a godly ſeed. Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth; for the* LORD GOD *of* ISRAEL *ſaith, that he hateth* PUTTING AWAY.

The *laſt* words are a key to the reſt, and ſhew, that the inſtance in which they *dealt treacherouſly with their wives*, was *putting them away*; and this, in order to take *heathen* women in their room. This is manifeſt from ver. 11. JUDAH *hath dealt treacherouſly*, and an abomination is committed in ISRAEL and JERUSALEM; for JUDAH *hath prophaned the holineſs of the* LORD *which he loved, and hath married the daughter of a ſtrange god.*

EZRA *, who lived about this time, hath recorded the fact at large, and fully explains the matter; *chap.* ix. 1. *The people of* ISRAEL *and the prieſts have not ſeparated themſelves from the people of the lands, for they have taken of their daughters*

* See alſo *Nehemiah* xiii. 23—29.

thren; that is to ſay, with the *parents* and *relations* of their unjuſtly *divorced wives*, who gave them their *daughters* or *ſiſters* in marriage, to *abide* with them, not to be *put away*. They *dealt treacherouſly alſo with their wives*, in *putting them away*.—Therefore the *prophet* reproves them, and calls them to repentance by the following conſiderations, ver. 14, 15; which I will endeavour to lay before the *reader* in a paraphraſe ſuitable to the literal and true meaning of the *original* Hebrew, and conformable to the *analogy* of divine revelation, as delivered to us by MOSES and the *prophets*. Then it will appear, that theſe diſtinguiſhed ſervants of GOD were not guilty of concealing, diſguiſing, or diſſembling the truth; nor GOD Himſelf capable of ſuffering His *ſeventh* commandment, as well as the *original inſtitution of marriage*, to be tranſgreſſed, not only with impunity, but *allowance*, uniformly through ſo many ages, or of leaving His church and people utterly ignorant of His mind and will, touching ſo important a matter, for all that time.

ולא אחד עשה *Et ne unus fecit?* Mont. *And did not one make?* Here our *commentators*, miſled by our *tranſlators*, and theſe by the vulgar error of the *ſinfulneſs* of *polygamy*, tell us, that "theſe words ſignify "GOD's

" God's making but *one woman* at the " beginning; He had the *reſidue of the* " *ſpirit*, and therefore could have made " *more women* for Adam if He had " pleaſed." One misfortune attending ſo ignorant a comment, is, that the word אחד cannot ſignify *one woman*, unleſs, amongſt other changes, *women* were of the *maſculine* gender under the Old Teſtament, though of the *feminine* under the New Teſtament; for אחד is certainly of the *maſculine* gender—אחת is the feminine—See Judges ix. 53. אשה אחת *mulier una*. Mont. & al. freq. This, beſides an undue tranſpoſition of the words, is, I take it, a concluſive reaſon for ſaying they miſtake the paſſage. It is not—*Did not he make One?*—but—*Did not One* * *make?* like ver. 10. *Have we not all* one *Father? Did not* one God *create us?* " Did not *One*, or The One, make " both you and your *Jewiſh wives?* Did " He not form both of you—(ſee Deut. " xxxii. 6.) *naturally* of the ſame ſeed " of *Abraham—ſpiritually* by the ſame " holy diſpenſation and ordinances?—

* If the attentive reader will compare the אחד *one*, in this place with אל אחד *one* God, ver. 10. ſurely he muſt ſee, that the ſame *Almighty Perſon* is meant. *There* he is ſaid to *create—here* to *make*. Comp. Gen. ii. 3. latter part.

" לו

" ושאר רוח לו And *He hath* (or hath He
" not?) the *remainder of the Spirit*—Hath
" He not the ſame *power* He ever had?—
" Is His hand ſhortened at all, ſo that He
" cannot complete your reſtoration if He
" pleaſes, or puniſh you ſtill more ſe-
" verely, if you continue diſobedient to
" His commandments? *Spirit* is here
" uſed for * *power*, mighty, but eſpe-
" cially *irreſiſtible power*; as Pſ. cxxxix. 7.
" Iſ. lix. 19. Iſ. lxiii. 14. Iſ. xxxiv. 16.
" —ומה האחד מבקש And what did THE
" ONE *ſeek?* זרע אלהים—*a ſeed of* GOD
" —an † *holy ſeed* (ſee Ezra ix. 2.)
" therefore *take heed to your ſpirit*—that

* So the *power* of the *Spirit* is often uſed for the *Spirit itſelf*. Comp. Iſ. xxxii. 15. Luke xxiv. 49. Acts i. 8. See alſo *Judges* xiii. 25; xiv. 19; xvi. 17, 20. Rom. i. 4. with 1 Cor. vi. 14. & al. freq. In an old edition of the *Bible*, printed in the year 1615, there are ſhort notes added in the margin; and in the note on the word *Spirit*, in this text, it is explained to mean *power and virtue*.

† This can have nothing to do with *polygamy*, becauſe, if it had, we ſhould have hardly found it *allowed* of GOD, and practiſed by his ſaints; or, in fact, have found ſome of the moſt diſtinguiſhed and bleſſed men that ever lived, the offſpring of *polygamous* marriages; witneſs holy *Joſeph*, and the prophet *Samuel*. Beſides all this, we may obſerve, that the *Jews*, who are in this place of *Ezra* emphatically ſtyled *the holy ſeed*, were deſcended from the *twelve ſons* of *Jacob*, half of which were born under *polygamy*.

" is,

" is, your *temper—affections*"—as רוח is very often applied, (ſee Numb. xiv. 24. 1 Sam. i. 15.) " *and none of you deal* " *treacherouſly againſt the wife of thy youth,* " by *putting her away,* and *taking* theſe " *idolatreſſes; for* I *the* LORD *hate putting* " *away.*" The conſideration of the relation they ſtood in tó JEHOVAH—He their *common Father—they* His profeſſing *children,* was one argument againſt their ſeparating — another was, that, as the LORD ſought a *godly ſeed* in their offſpring, by their being devoted to Him in their earlieſt infancy, then brought up in the *nurture and admonition of the* LORD, this deſign would be defeated by their taking *idolatrous* women, who, inſtead of devoting the children to JEHOVAH, would be for bringing them up to the * *worſhip* of their *idols,* and an *ungodly ſeed* be the conſequence. See *Deut.* vii. 3, 4. Laſtly, GOD had forbidden *divorce* from the beginning, (ſee Gen. ii. 24.) for He *hateth putting away* at any rate; but how much more to ſee His own profeſſing daughters *put away,* that His own pro-

* We find that theſe idolatrous women laid a ſure foundation for this, by bringing up their children in the knowledge of the heathen tongues of their ſeveral countries, ſo that they could not underſtand the language of GOD's law. See Neh. xiii. 23, 24.

feſſing

ſeſſing ſons might *marry the daughters of a ſtrange God?* This was indeed *doing an abominable thing which* GOD *hated.* Jer. iv. 44.

This I take to be a clear conſiſtent view of this famous paſſage, and agrees exactly with what EZRA ſays, chap. ix. 9. &c. and chap. x. 2. &c. who did not *rend his mantle and garment, and pluck the hair off his head and beard, and ſit down aſtoniſhed,* becauſe the people did what their fathers ABRAM, JACOB, DAVID, &c. had done without the *leaſt reproof,* and had been conſtantly, openly, avowedly practiſed by the holieſt of their forefathers, without the leaſt * ſcruple on their part, or condemnation on GOD's part—but becauſe they had married *heathen* women, and, as appears by *Mal.* ii. 14. had *dealt treacherouſly* againſt the *Jewiſh lawful* wives, by *putting them away* in order to do it.

* When *Joſeph* was ſolicited by *Potiphar's* wife, he anſwered with aborrence—*How can I do this great wickedneſs, and ſin againſt* GOD? Gen. xxxix. 9. latter part.—But when *Abraham's* wife *Sarah* propoſed her *huſband's* taking *Hagar to wife,* Gen. xvi. 2, 3. he does it without the leaſt objection. So *Jacob* took *Rachel* after *Leah,* there being then no law againſt marrying a *wife's ſiſter.* This, and the many other inſtances, clearly prove, that the wiſeſt and beſt of GOD's ſaints never dreamt of *polygamy's* having any relation to the ſin of *adultery.*

As

As to the notion expreſſed by *commentators*, in their apparently miſconceived ideas of this text of MALACHI—that becauſe GOD created but *one man* and *one woman* at firſt, therefore he intended that "no man ſhould have more than one "wife at a time ever after," I do humbly conceive, that, if GOD had *meant* ſo, He would ſomewhere have *ſaid* ſo, and not have left it to the wiſdom of men to put their * interpretations on what He was pleaſed

* As to putting our conſtruction on any acts of GOD, ſo as to draw them into *precedents*, unleſs clearly inſtructed by Him ſo to do, it would in many caſes be attended with great miſchiefs—for inſtance: Suppoſe we were to argue for *brothers* and *ſiſters* intermarrying, becauſe this muſt have been the caſe among the immediate children of *Adam and Eve?* the creation of only *one man* and *one woman*, would at leaſt be as good an argument *for* inceſt, as *againſt* polygamy. But it can have no weight in either caſe, becauſe GOD, by a poſitive law, (Lev. xviii. 9.) prohibited the *firſt*, and by as poſitive a law (Deut. xxi. 15—17.) allowed the *ſecond*. It pleaſed GOD, that the whole *human nature* ſhould reſide in one common *fœderal head*, who was to be the common *repreſentative* of all his ſubſequent naturally-engendered offspring; and by *one woman* taken out of *himſelf*, to convey that nature which was in him to his own immediate children, and by them to his poſterity, to the end of the world. Let any one read *Rom.* v. with attention, and conſider in what reſpects *Adam* was a *figure of Him that was to come* (ver. 14.) and then it will be ſeen, that no man who ever *was*, or *will be* naturally engendered of the offspring of *Adam*, can have been, or be in the ſame

pleaſed to do; for *who hath known the mind of the* LORD, *and who hath been his counſellor?* Rom. xi. 34. Some may argue, that becauſe it was ſaid—"*A man* "*ſhall cleave to his wife*, not *wives*, there- "fore it is unlawful for a man to have "*two* or *more wives* in * ſucceſſion, and "can only have *one* ſo long as he lives, "becauſe *Adam* had but *one*." This ſort of conceits is like ſuppoſing that GOD forbad the wearing cloth, or ſilk, or linen, becauſe He *cloathed* our firſt parents *with ſkins*. Gen. iii. 21; or ſuppoſing, like thoſe mad *heretics* of the *ſecond* century, who called themſelves *Adamites*, that *Chriſtians* are to meet together ſtark *naked* without any *ſhame*, becauſe it is ſaid (Gen. ii. 25.) ADAM and EVE *were naked, and were not aſhamed.* If we take upon ourſelves to interpret this or any act of GOD merely by our imaginations, we take upon us what

ſame circumſtances and ſituation that *Adam* was. Wherefore a precedent againſt *polygamy* is no more to be drawn from him, than againſt natural generation from *Eve*'s being made out of *one of his ribs*, or from his own being immediately formed out of the *duſt of the earth.*

* There was a time in the *Chriſtian* church, when this was looked upon as only "a more ſpecious and "decorous kind of *adultery*," and reckoned *infamous.* The *Montaniſts* affirmed ſecond marriages to be as *ſcandalous* and *ſinful* as *fornication.* But more of this hereafter.

does

does not belong to us. We are told, Deut. xxix. 29. SECRET THINGS *belong unto the* LORD *our* GOD, *but thoſe things which are* REVEALED, *to us and our children for ever, that we may do all the words of His law.*

That GOD might have created 10,000 *men*, and as many *women*, is certain. Why He did not, He hath no where told us, any more than why He created only *one man* and *one* * *woman*. This and all things elſe are to be reſolved into His *own good pleaſure, and the counſel of his own will.* Eph. i. 11. Rev. iv. 11. Our attempting to account for any of His holy acts or diſpenſations, any farther than the

* *Milton* repreſents *Adam* as ſaying——
——O why did GOD,
Creator wiſe, that peopled higheſt heav'n
With ſpirits maſculine, create at laſt
This novelty on earth, this fair defect
Of Nature, and not fill the world at once
With men as angels without feminine,
Or find ſome other way to generate
Mankind? Par. Loſt, B. 10.

We may preſume that GOD made the reſt of the animal creation by *pairs*, the *male and female*—Comp. Gen. i. 20—25. with Gen. vii. 14—16: therefore, to draw arguments againſt *polygamy* (which, by the way, the ſcriptures have no where done) from a ſimilar creation of the human ſpecies, would, if purſued to the utmoſt, prove *too much*, and of courſe prove *nothing*.

revelation of His word expreſsly authorizes us, is to be wiſe *above what is written*, to involve ourſelves in endleſs mazes of error, till—*profeſſing ourſelves wiſe, we become fools*. Rom. i. 22.

GOD's *bringing the woman to the man*—that ſolemn denunciation—*therefore ſhall a man leave father and mother, and cleave unto his wife, and they ſhall be one fleſh*—form a concluſive argument againſt *divorce*; and are expreſsly made uſe of by CHRIST for that purpoſe in His diſpute with the *Phariſees*, Matt. xix. 4, 5; but it is no where, in the whole ſcripture, made uſe of as an argument againſt *polygamy*. There were, doubtleſs, opportunities enough in the *antediluvian*, as well as the *poſtidiluvian* world, to have given occaſion for it, had any * ſuch thing been intended.

The

* One weighty reaſon for the creation of only *one man* and *one woman* at firſt, may be gathered from Acts xvii. 26. where it is ſaid—*He hath made of* ONE BLOOD *all nations of men, for to dwell on all the face of the earth.* Had more men and women than *Adam* and *Eve* been created at firſt, this ſtrict affinity of relationſhip *by blood* could not have exiſted; but this was wiſely and graciouſly contrived, as a reaſon for, and cement of, brotherly love—as a means of hiding pride, and boaſting of one above another, with reſpect to their original pedigree; ſo that none, on this account, ſhould deſpiſe or ſet *at nought*

The firſt inſtance of *polygamy* which is recorded, we find Gen. iv. 19. *And* LAMECH *took unto him two wives, the name of one was* ADAH, *the other* ZILLAH. Here our commentators think they have found out the *ſin* of *polygamy*—" It was " one of the degenerate race of Cain," ſaith one, " that firſt tranſgreſſed the law " of marriage, that *two only* ſhould be " one fleſh." Theſe are the words of one of the wiſeſt and beſt (Mr. *Henry*) amongſt our *Engliſh* commentators, and

nought his brother. This thought is well expreſſed in that well-known epitaph:

Nobles and heralds, by your leave,
Here lie the bones of *Matthew Prior*,
The ſon of *Adam* and of *Eve*,—
Let *Bourbon* or Naſſau go higher!

Although, in this corrupt and mixed ſtate of things, civil government is neceſſary, therefore outward diſtinctions of men are neceſſary; for without theſe no civil polity could exiſt; yet, *in that day*, when the *governors* and *governed* ſhall appear before the *Great Governor of all*, they will be conſtrained to ſay, with *Joſeph's* brethen, Gen. xlii. 11. *we are all one man's ſons*;—and then will know, however little attention they may give to it now, that GOD is *no reſpecter of perſons.* See Acts x. 34. If theſe humbling conſiderations were improved as they ought, they would furniſh us with motives of humility, benevolence, brotherly kindneſs, long-ſuffering, mercy, and charity to each other, beyond all the arguments of the wiſeſt moraliſts of *Greece* and *Rome.* See Mal. ii. 10.

ſerve to ſhew how far men will go to ſupport a popular notion, or pre-conceived opinion, even to the *corrupting of the Bible.* There are no ſuch words as "*two only*" in the law of marriage referred to.—It ſtands, Gen. ii. 24. *they ſhall be one fleſh*; and, as mentioned by CHRIST, Matt. xix. 5. οἱ δυο—*they twain ſhall be one fleſh.* So Mark x. 8. Had the words "*two only*" been there, we ſhould not have red ſo frequently afterwards of GOD's countenancing, or His ſaints practiſing *polygamy*, any more than of *His* countenancing, and *their* practiſing *adultery.* I muſt here take notice of our LORD's introduction of the words οἱ δυο—*they twain*, or *the twain*—which certainly was not done as an *addition* to the original words, or as an *interpolation*, in order to introduce ſome *new doctrine*, but merely as a ſort of *paraphraſe* to explain their import, ſenſe, and meaning—that a *man* and *his wife*, though before marriage they were *two*—that is ſeparate, unconnected, independent of each other, ſo that they might or might not come together, yet afterwards they are *no more two*, ſeparate, unconnected, independent perſons, but as *one fleſh*, εἰς σάρκα μίαν.—The words οἱ δυο—*the twain*—are not to be taken in their

their *numerical* * *ſenſe*, for if they be, what follows ver. 6.—*ſo that they are no more twain*—would not be true; for certainly a man and woman are as much *numerically* TWO *after* marriage, as they are *before* it, and therefore cannot be *numerically one*; but in the ſame ſenſe in which they were ſpoken of as *two* before, they now become *one*, that is to ſay, in conſideration of law.

The marriage deſtroys their unconnectedneſs, diſtinctneſs, and independency on each other, ſo that in all *legal* conſideration they are *no more twain, but one fleſh*. Therefore the conſequence is proved which our bleſſed LORD meant to prove—it could not be *lawful for a man to put away his wife for every cauſe*, or for *any* cauſe *except one*, which, of itſelf, divided their perſons again, and amounted to a total diſſolution of the marriage-bond: for to make a man live with an *adultreſs*, would be to make him father other people's children, defeat his own rightful heirs, and introduce that confuſion into his family, which it was one grand object of

* Non *unitas eſſentialis*, ſed *unio* ſeu *conjunctio myſtica* vel *conjugalis* deſcribitur.—Nold. Part. Edit. Tymp. 750. "Not an *eſſential unity*, but an *union* or *conjunction myſtical* or *conjugal* is deſcribed." Matt. xix. 5, 6. Mark x. 8.

the *ſeventh* commandment to prevent. For want of conſidering the words οἱ δύο—*they twain*, or *the twain*—in the *legal* ſenſe above-mentioned, our commentators have jingled them in their fancies, till they have blundered into their *two only—two and no more:* thus interpolating and corrupting the words of the marriage-inſtitution, as it ſtands recorded Gen. ii. 24. and what is worſe ſtill, making our *bleſſed Saviour* do the ſame, by repreſenting Him as uſing the words in their *numerical* ſenſe. This ſtamps untruth, nay, downright nonſenſe on what He ſays, ver. 6; for it is not true that a *man and his wife* are no more *(numerically) two*; and to ſay that perſons, who are *numerically two*, are yet *numerically one*, is downright nonſenſe. As the word *twain* is to be underſtood in a *legal* ſenſe, ſo *they ſhall be one fleſh*, cannot be underſtood in a *literal* ſenſe, as if by a kind of matrimonial *tranſubſtantiation* they became literally *one body* (ſee 1 Cor. vi. 16); but that they are ſo in a *legal ſenſe* is very certain; and therefore, as a man cannot ſeparate his *bones* from his *fleſh*, nor his *fleſh* from his *bones*, without deſtroying himſelf, ſo neither can a man *put away his wife* unjuſtly (who, in eſtimation of GOD's law, *is bone of his bone and fleſh of his fleſh)* without offending againſt

againſt the holineſs, and deſtroying the poſitive obligation of the marriage-inſtitution.

Thoſe, who by the legerdemain of this ſame *numerical* interpretation of the word *twain*, added to the *ſound* of the former clauſe of ver. 9. make CHRIST condemn *polygamy* as *adultery*, repreſent Him as uſing the word נאף—*adultery*—in an unauthorized unconformity to the *Hebrew* ſcripture (as our LORD doubtleſs ſpake in *Hebrew*); for no where is that word uſed, to denote a man who had one wife, *taking another to her*, and *cohabiting with both* (which I take to be the true and genuine notion of *polygamy*); nor is it uſed in *any* other ſenſe, but to denote the *defilement of a married woman*. OUR SAVIOUR, who conſtantly appealed to the *Hebrew* ſcriptures for what he delivered to the people, can hardly be ſuppoſed to have advanced a doctrine ſo unſupported by *them*; and *that* before an audience of thoſe very *Phariſees*, who we are told, Luke xi. 54. *were laying wait for him, ſeeking to catch ſomething out of His mouth, that they might accuſe Him.* Again—by making CHRIST declare *polygamy* to be *adultery*, they charge Him with aſſerting a falſhood, both in point of *law* and *fact*, by declaring all ſuch *after-taken women*

not to be the real *wives* of the men who took them; for if they were, *adultery* muſt be out of the queſtion. Let us examine this on the footing of ſcripture. It is ſaid, 1 Sam. xxv. 42, 43, ABIGAIL *became* DAVID's *wife*, and DAVID alſo took AHINOAM of JEZREEL, *and they were alſo both of them his wives*. So witneſſeth the *Holy Ghoſt*, and this, tho' ver. 44. tells us, he had at that very time *another wife* living. By ſaying they *were alſo both of them his wives* (for that muſt be the meaning of נשים in this context) it is making each *one fleſh* with Him, ſo that he could not *divorce* either; and if either had gone to another man, ſhe would have been an *adultreſs*, and the man who took her would have been an *adulterer*. I ſay this, taking it for granted that the *Holy Ghoſt* would not have called them *his wives*, לו לנשים—*ſibi in uxores*. Mont. unleſs they *really* were ſo.

Thus, on the authority of the *Hebrew* ſcripture, an *after-taken* woman is as much a man's *wife* who takes her, as the *firſt* is—therefore it is neither true in point of *law* or *fact*, that a man having *one wife*, and taking *another*, committeth *adultery*; for which reaſon it is impoſſible CHRIST ſhould ever ſay ſo, and thoſe who make Him ſay ſo, wreſt His words from their true meaning.——But as this portion of ſcripture

ture will neceſſarily fall under farther conſideration hereafter, I will now return to the hiſtory of LAMECH.

Whether he did right or wrong does not appear, for it is only ſaid—LAMECH *took him two wives*. His being "of the "degenerate race of CAIN" made it not a jot the *worſe*, or a tittle the *better*, any more than the ſame thing done by JACOB made it either the one or the other, becauſe he was "of the bleſſed race of "SETH." The invention of *muſic*, which was afterwards made ſuch conſiderable uſe of in the *temple* of GOD—of *agriculture* and the *care of cattle*—of *working* in *braſs* and *iron*, were all found out by LAMECH's children; yet I cannot conceive that they are the leſs innocent in themſelves, or leſs uſeful to mankind, than if they had been found out by ABRAHAM, ISAAC, and JACOB. We can only ſay of ſuch obſervations on ſcripture, that they are very *ſilly*; but if the word of GOD is to be corrupted, in order to ſerve as a foundation for them, they are very *wicked*. See Deut. iv. 2. xii. 32. I only mention Mr. *Henry*, but I might name others; *one* who goes ſo far in corrupting the text, that he repreſents it as the command of GOD, that "*two, and no more*, "ſhould be *one fleſh*, Gen. ii. 24." The words

words ſimply are והיו לבשר אחר—*Et erunt in carnem unam.* Καὶ ἔσονται οι δυο εἰς σάρκα μίαν. Matt. xix. 5. *They twain ſhall be one fleſh.* The words ἔσονται οἱ δυο—*they two ſhall be, &c.*—relate to the *man* and his *wife*, mentioned in the ſame verſe, and anſwer to the והיו Gen. ii. 24. which ſignifies *they ſhall be*—meaning the איש and אשתו the *man* and his *wife*, Gen. ii. 24. So that though here be a ſmall variation between *they ſhall be*, and *they twain ſhall be*, yet it is merely *verbal* in point of quotation; the *ſenſe* is juſt the ſame, whether, ſpeaking of a man and woman, we ſay—*they*, or—*they twain:* but adding the word *only*, or *they two and no more*, is a very material alteration, ſo material, as to alter the whole ſenſe of the paſſage, and to make every *polygamiſt* that ever lived, an offender againſt the original *inſtitution of marriage*. Rather than fail in this, even the learned *Beza* himſelf will condeſcend to talk nonſenſe. On 1 Cor. vii. 16. where the *apoſtle* cites our LORD's words —*Two ſhall be one fleſh*—"this οἱ δυο," ſays he, "is not mentioned by *Moſes*, but "is rightly added, as well in this place "as in Matt. xix. 5. and Mark x. 8. "becauſe there is only mention made of "a man and of *one wife*, but not of "*wives*; nor is it true that a *polygamiſt*

"is

" is *one* with each of his ſeveral wives, " when he is rather *divided into as many* " *parts as he has wives.*" Though this learned man repreſents a *polygamiſt* as *Judges* xix. 29. repreſents the *Levite's concubine*, whom *he divided, together with her bones, into twelve parts, and ſent her into all the coaſts of* ISRAEL, yet the *polygamiſts* which we read of in ſcripture were as *entire* individuals, in a *moral* as well as a *natural* ſenſe, as thoſe who had but *one wife*; otherwiſe each woman could not have called the man *her huſband*, 1 Sam. i. 8, 22. nor could each woman be called *his wife*, ver. 2. Now whatever parties, being united, in GOD's account are *man* and *wife*, they are alſo *one fleſh*, therefore it *is true*, " that a *polyga-* " *miſt* is *one* with each * of his ſeveral " wives"—that is to ſay, in the *legal* ſenſe above-mentioned; nor can all the reaſonings of men prove them otherwiſe, 'till they can prove themſelves wiſer than He is who declares them to be ſo. And I do verily believe, that if a man had *ſeduced* any wife of a *polygamiſt*, and had

* Even as CHRIST, the *huſband of the church* (Comp. Iſ. liv. 5. with 2 Cor. xi. 2.) is as really *one* with every *ſeveral* believer, as with the whole church collectively; or as the *head* is *one* with *each* and *all* the members of the body. See poſt.

been

been arraigned before the judges of *Iſrael* on that ſtatute, Deut. xxii. 22. *he* muſt, as well as the *woman*, have been condemned to die, notwithſtanding what *Beza* has ſaid, or what all the reaſoners in the world could have ſaid on the ſubject of *polygamy*, in *arreſt* of judgment.

But there is a text in the Old Teſtament, which is looked upon by ſome to be a direct forbiddance of *polygamy*; for it ſtands in the *margin* of our Bibles—*Thou ſhalt not take one wife to another*. If this be right rendering of the *Hebrew*, then the ſaints of old time ſinned againſt *light*, *knowledge*, and *law* * with a witneſs! But it is tranſlated in the text—*Neither ſhalt thou take a wife to her ſiſter, to vex her, in*

* Ipſos quoque *Judæos* hanc legem de *polygamia* haud accepiſſe, perpetua conſuetudo plures ſibi ex hac gente jungentium uxores oſtendit. Non autem videntur tanto impetu per *vetitum nefas* ruiſſe, præcipué legis divinæ cætera ſtudioſiſſimi, ſi expreſſo hujuſmodi mandato hac de re cautum fuiſſet. Tympius in Nold. p. 30, note r.

"That the *Jews* themſelves did not underſtand "this law as concerning *polygamy*, their conſtant "practice of marrying a plurality of wives demon-"ſtrates; for it is not probable that they ſhould "have ruſhed with ſuch violence into prohibited "wickedneſs, eſpecially thoſe who were moſt ob-"ſervant of the divine law in all other reſpects, "if cautioned againſt it by ſo expreſs a command-"ment."

her life-time. Lev. xviii. 18. Firſt, I would obſerve, that the marginal reading —"*one wife to another*"—diſunites entirely the 18th verſe from the preceding context to which it belongs; this only treats of marriages which are unlawful with reſpect to *affinity* and *conſanguinity.* The *brother's wife* had there been ſpoken of, ver. 16; here, moſt naturally, as a neceſſary part of the prohibition of *inceſt*, the *wife's ſiſter.* Secondly, This rendering of the text is agreeable to the grammatical ſenſe of the *Hebrew*, which the other is not. This is demonſtrably ſhewn in *Tympius*'s note on Lev. xviii. 18. in *Noldius*, Heb. Part. אשה p. 30. But as I find the meaning of this important paſſage better explained by the learned *Biſhop Patrick* on the place, than I can expreſs it in any words of my own, I will tranſcribe the *Biſhop*'s note as it ſtands:

"There are a great many eminent "writers, who, following our marginal "tranſlation *(one wife to another)* ima- "gine that here *plurality of wives* is ex- "preſſly forbidden by GOD, and they "think there is an example to juſtify "this tranſlation, *Exod.* xxvi. 3. where "*Moſes* is commanded to take care that "the *five curtains* of the tabernacle were "coupled together, *one to its ſiſter*, as

"the

[illegible] meaning *one to [illegible]*: which, if it were true, would [illegible] several difficulties: but there are [illegible] reasons against it, as that I cannot think it to be the meaning. For as *more wives than one* were indulged *before* the law, so they were *after*. And *Moſes* himſelf ſuppoſes as much, when he provides, a man ſhould not prefer a child he had by a *beloved wife*, before one he had by her whom he *hated*, if he was the *eldeſt ſon*; which plainly implies an allowance in his law of *more wives than one.*"

Here, by the good and learned *Biſhop*'s leave, I would obſerve that he expreſſes himſelf rather inaccurately; for by ſaying "MOSES himſelf ſuppoſes as much" and by calling the law, he is mentioning "*his* (MOSES's) law"—it looks as if MOSES was ſpeaking by his *own* wiſdom, and eſtabliſhing ſome law merely on his own authority; whereas MOSES, under the immediate inſpiration of the *Holy Ghoſt* (*Numb.* xi. 17, 25. and 2 Pet. i. 21.) is the mouth of GOD Himſelf to the people: to whom He ſays, *Deut.* iv. 5. *Behold, I have taught you ſtatutes and judgments, even as the* LORD *commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.* The only inſtance in which

MOSES acted by his *own* authority, was in the matter of *divorces*. When our SAVIOUR is mentioning this, *Matt.* xix. he does not ſay—GOD *ſuffered*, but—MOSES, *becauſe of the hardneſs of your hearts, ſuffered you to put away your wives; but from the beginning it was not ſo*; plainly intimating that *divorce* was not of GOD's ordaining, but merely of MOSES's *permiſſion*, as an expedient to obviate the miſchiefs of his enforcing the letter of the law in every inſtance, by compelling them to retain their wives; thus ſubjecting them to their ill treatment and brutality, even to the beating, and perhaps killing them. So that, in this *toleration* of *divorce* for, or upon account of, the *hardneſs of their hearts*, MOSES might ſay as PAUL, 1 *Cor.* vii. 12. *To ſuch ſpeak I*, NOT *the* LORD—but as to other things, NOT I, but the LORD, ver. 10.—The *Biſhop* proceeds—" And ſo we find expreſſly " their *kings* might have, though not " a *multitude*, *Deut.* xvii. 17; and their " *beſt king*, who read GOD's law *day and* " *night*, and could not but underſtand " it, took *many* wives without any re- " proof: nay, GOD gave him more than " he had before, by delivering his (late) " maſter's *wives* to him, 2 Sam. xii. 8. " And beſides all this, MOSES, ſpeaking

" all

" all along in this chapter of *conſanguinity* " and *affinity*, it is reaſonable, as *Schind-* " *lerus* obſerves, to conclude he doth ſo " here, not of *one woman to another*, but " of one * *ſiſter to another*. There being " alſo the like reaſon to underſtand the " word *ſiſter* properly in this place, as the " words *daughter* or *mother* in others, ver. " 17; and chap. xx. 14. where he for- " bids a man to take a woman and *her* " *mother*, or a woman and *her daughter*, as " *Theodoric Hackſpan* ſufficiently notes.

" The meaning therefore is, that " though *two wives at a time*, or *more*, " were permitted in thoſe days, no man " ſhould take two *ſiſters* (as JACOB for- " merly did, before there was any poſi- " tive law againſt it) begotten of the " *ſame father*, or born of the *ſame mother*, " whether legitimately or illegitimately, " (which, though it may ſeem prohibited " before, becauſe the marriage of a *bro-* " *ther's wife* is forbidden) yet it is here " directly prohibited, as other marriages " are which were implicitly forbidden " before; for ver. 7. the marriage of a " *ſon* with his *mother* is forbidden, and

* It is to be obſerved that אחות is uſed *four* times in other parts of the chapter, and neceſſarily ſignifies, as our tranſlators have rendered it—*a ſiſter*. So Lev. xx. 17, 19.

" ver.

" ver. 10. the marriage of a *father* with " his *daughter.*"

To the above remarks of the learned and judicious *Biſhop Patrick*, I will venture to add a conjecture of my own, the ſolidity of which muſt be ſubmitted to the *reader*'s determination. It is very certain that at ver. 16. the marriage of a *brother's wife* is forbidden, and as the *wife's ſiſter* is thereby virtually or implicitly forbidden to marry the *ſiſter's huſband*, it might be ſuppoſed that there was little occaſion to mention the *wife's ſiſter* in direct terms afterwards, ver. 18. But the neceſſity of this is apparent, when we recollect the precedent of JACOB, which the *Jews* would probably have urged againſt an *interpretative* prohibition of ſuch a thing, at ver. 16. It was certainly *no ſin* in JACOB, becauſe there was *no law* againſt it; but after this poſitive law, it could not be done *without ſin*, for—*ſin is the tranſgreſſion of the law.*

As there was but *one* man and *one* woman at firſt, the peopling of the world muſt have been carried on between much nearer relations, and therefore there could be no law to forbid marriages of this ſort. So after the flood, when but *eight perſons* were left of mankind. But when

the *reaſon* * ceaſed, the *thing itſelf* was to ceaſe, as demonſtrably appears by GOD's enacting the poſitive laws againſt marrying within certain degrees of *conſanguinity* and *affinity*; ſubject nevertheleſs, like all other of His general laws, to ſuch exceptions, reſtraints, or qualifications, as He in his infinite wiſdom ſhould ſee expedient. Some of them carry their own reaſons with them, others do not, but doubtleſs all equally wiſe, as equally the diſpenſations of *Omniſcience*.

By the way, I cannot help obſerving it as a very extraordinary thing, that the *Chriſtian* churches ſhould adopt one part of the law reſpecting marriages, and pay no regard to the reſt of it. They have made the *eighteenth* chapter of *Leviticus*, from ver. 6 to ver. 18, incluſive, a part

* After the *Exodus*, the *Iſraelites* were reſtrained from marrying within certain degrees of conſanguinity, which had been, till then, permitted, to prevent their taking wives from among the idolatrous nations with whom they lived.

This was the reaſon which *Abraham* gave, for chuſing a wife for *Iſaac* from his own kindred, *Gen.* xxiv. 3, & ſeq. and his deſcendents for following his example, *Gen.* xxviii. 1, & alib. but which was now entirely ceaſed, by their being ſo multiplied; ſo that they could eaſily find wives, without being neceſſitated to marry their near relations, or to contract marriages with the *heathen*. See Ant. Univ. Hiſt. vol. iii. p. 140.

of

of our religion; ſo Exod. xx. 14. and ſome other paſſages of the law. But why this, and not the reſt of the whole law of GOD, where marriage, as His ordinance relating to all mankind, is concerned? Is not this proceeding of *Chriſtian churchmen*, like that of the *Jewiſh*, *Mal.* ii. 9. where GOD complains—*Ye have not kept my ways, but have been partial in the law?* The man who renders a ſolid reaſon for adopting *Exod.* xx. to ver. 17, incluſive, and Lev. xviii. from ver. 6 to ver. 18, incluſive, as well as many other parts of that chapter, and at the ſame time rejecting *Exod.* xxii. 16, and *Deut.* xxii. 28, 29, as touching the *moral* intendment of them, will perform a very difficult taſk, unleſs he can prove that marrying *a wife's ſiſter*, for inſtance, is a greater crime, and of more evil tendency to mankind, as well as more inimical to the intereſts of *civil ſociety*, than *enticing a virgin—debauching* her—and then *abandoning* her to *infamy* and *proſtitution*; or, that though this was a *ſin* in the days of *Moſes*, yet it is *no ſin* now, and therefore the poſitive commandments which GOD enacted to prevent it, are no longer to be conſidered of any force or obligation.

It is true, that we do not keep *preciſely* the * *ſeventh day* as the *Chriſtian Sabbath*; looking upon the *fourth* commandment, in that reſpect, as ceremonial, typical, or prefigurative of ſomething elſe (whether rightly or no does not come within my preſent deſign to conſider); but as to the *moral* part, which ſanctifies a given *portion* of our time for the public worſhip of Him to whom we ſtand indebted for *all*, we very rightly look upon this as the bounden duty and ſervice of *Chriſtians*, as well as *Jews*, till time ſhall be no more. So with regard to the ſum of *fifty ſhekels*, or the dower according *to*

* I have lately ſeen a MS. of that laborious calculator and chronologiſt, *Mr. Kennedy*, in which he would prove, that what we call *Sunday*, is the true original *Sabbath*. This is very clear, that the *week* was divided into *ſeven days*, ſo early as at the creation of the world (ſee Gen. i.); that each day is diſtinguiſhed by the works which GOD wrought therein; that the day on which GOD is ſaid to *reſt from all His work that He had made*, is called the *ſeventh day*, which he *hallowed and ſanctified* on that account; that the fourth commandment recites all this, as the reaſon for its being kept holy; that the *Jews* have at all times obſerved our *Saturday* as the *ſeventh* day or *Sabbath*; that its Greek name Σάββατον, and its Latin name *Dies Sabbathi*, always denoted the *Jewiſh* SABBATH; and that the day we call *Sunday*, is in the New Teſtament called Μία Σαββάτων, the *firſt day of the week*—ergo, it cannot be *the ſeventh*.

the

the dowry of virgins, (ſee *Exod.* xxii. 16. *Deut.* xxii. 29.) this may be ſet down amongſt the ceremonial or temporary obſervances of what may be called, to this purpoſe, the *Jewiſh* law. But with reſpect to the *moral* intendment of thoſe laws in *Exodus* and *Deuteronomy*, which was to eſtabliſh, ratify, and confirm the *marriage-ordinance* in the fullneſs of its obligation—*they ſhall be one fleſh*—to prevent men from abandoning women to whoredom and proſtitution, and all the bitter conſequences of ſeduction and derelict-ion, thoſe laws ought to be as binding on the conſciences of mankind, as the *morality* of the *fourth* commandment, or of any other law of GOD whatſoever. To theſe purpoſes they are as much *moral* laws as *any* of the *ten commandments*. If this be not the caſe, why do we waſte the time of public worſhip in cauſing theſe chapters to be red over to the people? *Deut.* xxii. is our firſt leſſon for the *evening*-ſervice every 4th of *March*; as is *Exod.* xxii. for every 8th of *February* in the *morning*. But it would be very ſtrange if the *miniſter* was to preface with —"Good people, ye are aſſembled here "to hear the word of GOD; but ye are "not to mind what ye hear, becauſe the "protection of females from the luſt,

" villainy, treachery, and cruelty of men,
" is no longer an object of the laws
" which I am going to read to you.
" They bound the *Jews*, but *we Chriſ-*
" *tians* have nothing to do with them."
Dreadful as ſuch language would be to hear, it ſays no more, than every man does, who contends for the obſoleteneſs and abolition of theſe wiſe, holy, and ſalutary proviſions for *female* ſecurity.

With reſpect to the New Teſtament, the ſubject of *polygamy*, ſimply conſidered, is not ſo much as mentioned, either as good or bad. The more I have ſearched, the more I am convinced that it is not to be found, unleſs incidentally in the epiſtles to *Timothy* and *Titus*, and there only hinted at as the poſſible ſituation of certain people. Nor is there the leaſt occaſion it ſhould be mentioned, as it was amply explained and determinately ſettled in the *law which was given by Moſes* (ſee John i. 17.); where we do not find it ſaid, that *one law* was given by *Moſes*, and *another law* by *Jeſus Chriſt*; but Ὁ νόμος, THE LAW—which, in the connection it ſtands, muſt ſignify the *whole law*—*all* the law which GOD ever ordained or revealed to mortals—*was given by* MOSES; *Grace*—to pardon the tranſgreſſions of that

that law; *Truth*—to fulfil and anſwer every demand of its *moral* requirements, as well as every ceremonial prefiguration —*came by* JESUS CHRIST. *Heb.* ix. 15. Col. ii. 17. So that CHRIST *is the end of* THE LAW *for righteouſneſs to every one that believeth.* Rom. x. 4.

However, as it is almoſt univerſally taken for granted, that "though *polygamy* "might be *allowed* under the Old Teſta-"ment," yet it is forbidden under the New Teſtament; and as this opinion is as prevalent as that of *tranſubſtantiation*, and the worſhip of the *Virgin Mary*, are in the church of *Rome*, and for centuries were in the church of *England*, let us proceed farther to examine the foundation upon which it ſtands.

In the firſt place, I cannot find, or even conceive, an inſtance in which the writings of the *apoſtles* of CHRIST contradict thoſe of MOSES and the PROPHETS. If there could be ſuch a thing, *both* muſt be *rendered ſuſpicious*—*one* muſt be *falſe*—both ſides of a contradiction cannot be *true*. The *adverſaries* of revelation have long *tried*, as they have earneſtly wiſhed, to find ſuch a thing, but in vain! God forbid that its *friends* ſhould even imagine it poſſible! If it be true, that the ſcriptures of the Old Teſtament

are *able to make us wiſe unto ſalvation* *, 2 Tim. iii. 15. it muſt be becauſe they contain the *law* and the *goſpel*; for no man can be *wiſe unto ſalvation* without the knowledge of theſe. They certainly contain *both*—the *goſpel was preached unto* ABRAHAM, *Gal.* iii. 8; to the ISRAELITES under the Old Teſtament, as *well as to us* under the New Teſtament. Heb. iv. 2. We have *the ſame ſpirit of faith*, 2 Cor. iv. 13. and doubtleſs the ſame *object of faith*, 1 *Cor.* x. 4. *Numb.* xxi. 9. with *John* iii. 14, 15. Wherefore it is not to be conceived, that GOD ſhould leave the *heirs of ſalvation* in a ſtate of ignorance touching the *original* inſtitution of marriage, or of the meaning of thoſe *poſitive* laws which were to enforce it (and this after the giving of the law for 1500 years together) any more under the Old Teſtament than under the New Teſtament. It muſt be as neceſſary for a *Jew*, in order *to be wiſe unto ſalvation*, to know GOD's mind and will on theſe intereſting and important ſubjects, as for a

* The Apoſtle adds—διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ —*through faith which is in* CHRIST JESUS, *i. e.* believing Him to be the MESSIAH. For want of believing which, the apoſtate *Jews* were not made *wiſe unto ſalvation* by the ſcriptures of the Old Teſtament.

Chriſtian.

Chriſtian. Each muſt be *judged* by the *ſame law*—each *ſaved*, though under different diſpenſations of it, by the *ſame goſpel.*

As little probable is it, that He ſhould allow His own beloved children to fly in the face of His authority, and live in the breach of His *poſitive law*, for ſo long a period, without the leaſt check or reproof, when part of His gracious covenant runs in theſe words, Pſ. lxxxix. 30. *If his children forſake my* LAW, *and walk not in my* JUDGMENTS; *if they break my* STATUTES, *and keep not my* COMMANDMENTS; *then will I viſit their offences with the rod, and their ſin with ſcourges.* There are inſtances enough of this for other things—witneſs DAVID's *broken bones*, Pſ. li. 8. for his *adultery* with BATHSHEBA, and murder of URIAH. But where is there one inſtance of it for *polygamy?* Wherein did GOD ever puniſh it? DAVID died as really a *Chriſtian believer* as St. PAUL did; witneſs his *laſt words*, 2 *Sam.* xxiii. 5; and yet, amidſt all the explicit confeſſions he made in the moſt ſolemn hours of his *repentance*, he does not once bewail the *polygamy* he lived in; nay, almoſt the laſt act of his life was an act of *polygamy*, in taking ABISHAG the *Shunamite* to *lie in his boſom*, his wife BATHSHEBA being then living.

living. For though it be ſaid, 1 Kings i. 4. that *he knew her not*; yet it plainly appears, by what SOLOMON ſaid, 1 Kings ii. 22, 23. that ſhe was ſo *betrothed* or *eſpouſed* to DAVID, as to be looked upon as *his wife*. Accordingly ſhe belonged to the crown; was to be at the diſpoſal of the *ſucceſſor*; and therefore ADONIJAH, who was elder than SOLOMON, by aſking for ABISHAG, the late king's widow, to wife, is treated as having a treaſonable deſign againſt the crown itſelf, and is put to death as a *traitor*.

Is it then conceivable that *polygamy*, allowed of GOD uninterruptedly through ſo many ages and generations with impunity and even approbation, ſhould all of a ſudden ſtart up into a *mortal ſin*, by the *ſeventh* commandment's receiving a conſtruction which it never before had —which was never before given to the words in which it was conceived? How could our lives and properties be ſecure, if time could alter the meaning of our penal ſtatutes?—who will draw the line, and ſay how much or how little time is neceſſary to effect this? But if ſuch can be the caſe with the *moral* law of GOD, then was the *Pſalmiſt* miſtaken in calling it *perfect* (Pſ. xix. 7.) for it is *changeable*. Then

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is it leſs to be depended on than the laws of the *Medes* and *Perſians*. *Eſth.* i. 19.—leſs ſacred than the decree of an *earthly monarch*. *Eſth.* viii. 8. *Dan.* vi. 15. If this be the caſe, what man can have any ſecurity for his *peace?*—In order therefore to avoid ſomething *worſe* than *abſurdity*, we muſt conclude, that the original *inſtitution of marriage*, and the *ſeventh* commandment of the *decalogue*, mean neither more nor leſs, where *Chriſtians* are concerned, than where the *Jews* were—or, in other words, they mean preciſely *one* and the *ſame* thing under the New Teſtament as under the Old Teſtament.

By taking texts here and there in the New Teſtament, and detaching them from their reference to and connection with the Old Teſtament, many *hereſies* have ariſen; as *Arianiſm*, *Socinianiſm*, and perhaps moſt others. *Ye do err, not knowing the ſcriptures.* So with regard to *marriage*—becauſe CHRIST ſaid—*Some make themſelves eunuchs for the kingdom of heaven's ſake: he that is able to receive it, let him receive it* (Matt. xix. 12.); and St. PAUL, 1 Cor. vii. 1. and in other parts of that chapter, ſpeaks in favour of a *ſingle life*, with reſpect to the then *diſtreſſed* ſtate of

the church (ver. 26.) there were multitudes of people, in the early * ages of *Chriſtianity*, who took theſe things in a wrong ſenſe, and found out that "marriage "was a *carnal* thing, and forbidden by "the New Teſtament, as unbecoming "the purity of that diſpenſation:" little reflecting, that the command of *increaſe and multiply*, and the inſtitution of *marriage* as the means thereof, were the diſpenſations of GOD Himſelf to our *firſt parents* when they were in a ſtate of perfect innocence, and therefore could not be incompatible therewith.

That venerable man *John Trapp*, on 1 *Cor.* vii. 8. ſays—"The blemiſh will "never be wiped off ſome of the an-

* "There aroſe in the *church* from *antient times*, "ſects of *heretics*, who condemned wine, and the "uſe of animal food, and *marriage*; and not only "*heretics*, but the *orthodox* alſo, ran into extravagant notions of the ſame kind, crying up *celibacy* "and a *ſolitary life* beyond meaſure, together with "rigid and uncommanded auſterities and macerations of the body. (*Jortin*, Rem. vol. i. 278.) "*Chriſt* therefore, as we may conjecture, was preſent at a *marriage-feaſt*, and honoured it with the "miracle of turning *water* into *wine*, that it ſhould "ſtand in the *goſpel* as a confutation of theſe fooliſh "errors, and a warning to thoſe *who had ears to* "*hear*, not to be deluded by ſuch *fanatics*. *St.* "*John*, who records this miracle, lived to ſee theſe "falſe doctrines adopted and propagated." Ib.

"tient

" tient * *fathers*, who, to eſtabliſh their " own idol of I know not what *vir-* " *ginity*, which they themſelves had " not, have written moſt wickedly and " baſely of marriage." To ſay truth, I cannot conceive any man's conſcience to be more *taken captive by the devil* (2 Tim. ii. 26.) than his is, who is brought under a perſuaſion that *celibacy* is more *pure* and *holy*, and, as ſuch, more acceptable to GOD than *marriage*. Such a one, who, under this perſuaſion, abſtains from marriage, lives in perpetual † oppoſition to that command which was given

* " *Jerom*, *Ambroſe*, and other *fathers*, have de- " claimed againſt matrimony, and recommended " monkiſh abſtinence almoſt as much as *Manes*, " and have employed almoſt as inſignificant argu- " ments." Id. vol. ii. p. 69.

† Dr. *Alexander*, Hiſt. Wom. vol. ii. p. 269. introduces what he there ſays on the ſubject of *emaſculation* on a religious account, with this pertinent and ſenſible obſervation :

" The two ſexes were evidently intended for each " other, and *increaſe and multiply* was the firſt great " command given them by the Author of Nature. " But ſuppoſe no ſuch command had been given, " how it firſt entered into the mind of man, that " the propagation or continuation of the ſpecies " was criminal in the eye of Heaven, is not eaſy to " conceive. Ridiculous, however, as this notion " may appear, it is one of thoſe which early inſi- " nuated itſelf amongſt mankind, and plainly de- " monſtrated,

given with a *bleſſing* from GOD—*increaſe and multiply, and repleniſh the earth*, &c. This was at the original creation of *male* and *female* upon earth. Gen. i. 27, 28. And again, at the renewal of the earth after the deluge, this commandment ſtands, Gen. ix. 1. 7. repeated *twice*. Now can an oppoſition to ſo poſitive, ſo expreſs, ſo reiterated an ordinance of Heaven, be reckoned a conſtituent part of *righteouſneſs* and *true holineſs*? What is this, but to fly in the face of the *divine wiſdom* and *goodneſs*, and to eſteem ourſelves *wiſer* and *holier* than the LORD of all? So thoſe who prefer a life of *ſolitude* to matrimonial connection, as *holier* and *better*, how much *holier* and *better* do they make themſelves than Him who ſaid—*It is* NOT GOOD *for man to be alone*? It is remarkable, that this reiterated command for the propagation of the ſpecies ſtands, Gen. ix. 7. in direct connection, as it were, and immediately following after the poſitive law againſt *murder*: as *privation* of life is an offence againſt this, *prevention* of life is ſomething very

" monſtrated, that reaſoning beings are moſt apt to " deviate from nature; and not only to diſobey her " plaineſt dictates, but, on pretence of pleaſing the " Author of Nature, to render themſelves for ever " incapable of obeying them."

like

like it, and therefore fitly placed near it in the ſacred code.

Some of the fathers were wild enough to ſay—*hoc dictum, ratione multitudinis liberorum, pertinere ad tempora ante* CHRISTUM, *non ad nos qui alio vivimus ævo—mundum jam non deſiderare* ILLUD CRESCITE ET MULTIPLICAMINI. "This "command, by reaſon of multiplying "children, belonged to the *times before* "CHRIST, not to *us* who live in another "age—the world does not now want "that ſame—*Be fruitful, and multiply.*" Such were the deluſions of *Jerom—Tertullian—Chryſoſtom—Cyprian—Oecumenius*, &c. Bernard, in Cant. Serm. 59. thus gloſſes on the words—*The voice of the turtle is heard*, &c.; which he ſays is "the preaching of *continence*, reſpecting "thoſe who caſtrate themſelves for the "kingdom of heaven. At *the beginning* "that voice was not heard, but rather "*increaſe and multiply*; for barrenneſs "was ſubject to a curſe; *polygamy* was "* allowed," &c. His words are—"*Vox*

* This ſame *St. Bernard*, abbot of *Clairval*, from whom the *Ciſtertian* monks derived the name of *Bernardins*, was one of the moſt eminent among the Latin writers of the 12th century. He was a man of genius, taſte, and judgment, in ſome reſpects,

" *Vox turturis audita eſt*, quæ eſt predi-
" catio continentiæ, eos, qui ſe *caſtrant*
" propter regnum cœlorum, ſpectans;
" cum ab initio vox iſta non ſit audita,
" ſed magis — *creſcite et multiplicamini*,
" ſterilitas etiam maledictioni fuit ſub-
" jecta, *polygamia* conceſſa," &c.; but all this is now at an end, " quia hodie, re-
" pleto mundo, non tam ſit neceſſaria
" quam olim"—" becauſe now, the world
" being filled (with people) it is not ſo
" neceſſary as formerly." If the reader has a mind to ſee how far folly and enthuſiaſm can carry people on theſe ſubjects, let him read *Tertullian*'s epiſtles to *Euſtachius* — to *Gerontius* — and againſt *Helvetius*; *Tertullian* on Chaſtity; *Chryſoſtom* on Virginity; *Cyprian* on the diſcipline of Virgins; and *Oecumenius* on

ſpects, in others weak and ſuperſtitious. See Moſh. vol. i. 591. A pretty clear proof of the latter part of his character lies before us. His confining the command—*Be fruitful and multiply—to the days of the Old Teſtament*, is certainly a maſter-ſtroke of folly and weakneſs—however, his acknowledgment of the allowance of *polygamy* as a concomitant of that command, is much more ſcriptural and conſiſtent, than the comments of ſome more modern expoſitors (or rather *expoſers*) of the ſcriptures, who contend for the obligation and permanency of the command itſelf, but deny the permanency and obligation of thoſe laws which the divine wiſdom enacted for its regulation.

1 Cor. vii.—then he will begin to find out how MARRIAGE ITSELF was vilified, and of courſe what gave riſe to the condemnation of *ſecond* marriages of all ſorts, therefore of *polygamy*, in the *Chriſtian church*, till the church of *Rome* had the impudence to *anathematize* the man who ſhould ſay, that "it was *not forbidden by* "*the law of* GOD," (ſee *Brent.* Coun. Trent. p. 784) "juſt as they did thoſe "who ſhould affirm, that for a *prieſt* to "marry was *allowed* by the law of GOD." Ibid.

The conſequences of all this unnatural plan of *celibacy*, are too many to enumerate, too * *horrible* to particularize. It fared with numbers of the *Chriſtians*, who did not like *to retain* the *divine command* in their practice, as it did with the *heathens*, who did *not like to retain* GOD *in*

* It is an obſervation of the excellent *authors* of *the Hiſtory* of *Popery*, vol. i. p. 359. that "the "firſt law againſt a certain *unnatural vice* in *Eng-*"*land* was by *Anſelm* Archbiſhop of *Canterbury*, "in the days of *William Rufus*; which ſaid *vice* "ſeems not to have been heard of here till *prieſts* "were forbidden marriage. However, they treated "it very gently, leaving it leſs penal in a *prieſt*, "than to enjoy his lawful wife.——*Secular* men, "guilty of this crime, were to be abſolved only by "the *biſhop*; but the *monks* and *prieſts*, it ſeems, "might civilly abſolve *each other*. Yet even this "*canon*, ſuch as it is, was ſoon after recalled, and "never publiſhed."

their knowledge—GOD *gave them up to uncleanneſs, to diſhonour their own bodies between themſelves:* who changed the *truth of* GOD *into a lye*, &c. *For this cauſe* GOD *gave them up* * *to vile affections*, &c. See Rom. i. 24—28. When we endeavour to ſtop the courſe of a river by laying a dam acroſs the ſtream, the effect muſt be, that it will either make its way, bearing down all before it, or it will make a paſſage over its banks, and overflow and deſtroy the country. Such is the effect of endeavouring to ſtop the natural courſe of thoſe deſires, which the Creator hath implanted in us for the purpoſe of carrying His *primary command* into execution. They will bear down all before them, or be turned out of their courſe; and then follows what the hiſtory of the *Popiſh* celibacy abundantly acquaints us with. As this is a ſubject too indelicate to dwell upon, I will only refer the reader to thoſe books which treat thereof; ſuch as *Fox's Martyrology*—The *Packets*

* A thouſand inſtances of which might be given —*ſed ab uno diſce omnes*—Pope *Sixtus* V. on the petition of *Peter Ricu*, cardinal and patriarch of *Conſtantinople*, of *Jeronymo* his own brother, and the cardinal of St. *Luce*, permitted "unto them and "every of them, *ſodomy*, with this clauſe—FIAT "UT PETITUR—Let it be done as it is deſired." *Hiſtory* of *Popery*, vol. ii. 292.

from

from *Rome*, collected and publiſhed in *two volumes* quarto, by a *ſet of gentlemen*, 1735, under the title of *The Hiſtory of Popery*. A work this, which is too valuable to be loſt to the public; and therefore, as I fear it is near out of print, it were to be wiſhed it ſhould be reprinted in as handſome an edition as that above referred to.

As for thoſe men who have the *gift of continency*, they, as it appears from the ſcriptures, and all experience, are probably *very few*, at leaſt comparatively; and thoſe who received it in the days of *our* LORD and His *apoſtles*, ſeem to have received this for the particular purpoſe of keeping themſelves *diſentangled from the affairs of this life*, during the infancy and perſecution of the church, 1 Cor. vii. 7, 17. Such do not want *cloyſters* and *cells* for their ſecurity. As for thoſe who have * it not; locking

* Theſe certainly conſtitute the bulk of mankind, as all experience throughout all ages ſufficiently ſhews. The natural ſtructure of the human body, its natural ſecretions, &c. which are carried on daily, not by any contrivance or management of the creature, but by the power of infinite wiſdom, impreſſed, we know not *how*, on the wondrous mechaniſm of every part, afford us ſuch *phyſical* reaſons for this, as to amount to demonſtration of the neceſſity of marriage in the generality of men. This

locking them up together in ſuch places, and depriving them of the remedy which GOD *commands*, in *marriage*, has been attended with a two-fold wickedneſs; 1. in living contrary to the ordinance of Heaven; 2. in gratifying their deſires contrary to the courſe of nature, or at leaſt in ſome way which the *divine law* hath prohibited. Therefore the *Apoſtle* doth not ſay—if *they cannot contain*, let them ſhut themſelves up, or pray that the order of nature may be inverted; but—*let them marry*; it is better *to marry than burn:* as if he had ſaid—"*One* or "*other* of theſe muſt be the conſequence." So, when married perſons have ſeparated for a while or *ſeaſon*, on ſome *religious occaſions*—*come together again*, ſaith he, leſt *Satan tempt you for your incontinency.*

From all which it may be gathered, that *celibacy* is not an ordinance of GOD, but a ſnare of *Satan*—that marriage *is* the ordinance of GOD; therefore, that a man who *may* marry, and doth not, has no

obſervation is abundantly verified, by the manner of OUR SAVIOUR's expreſſion, Matt. xix. 11, 12. where He ſpeaks of a power of total abſtinence as the immediate and *ſpecial gift* of heaven, and this for a *ſpecial purpoſe*, unleſs in the caſes He puts of *accidental* imbecillity, ariſing, in ſome, from a defect in their conſtitution; in others, from external violence by the hands of men.

more

more warrant from GOD's word to expect that He ſhall be kept from *vice*, than that he would be kept from *ſtarving*, if, inſtead of *eating* and *drinking*, he was to pray that the appetites of *hunger* and *thirſt* might be totally annihilated.

The indiſcriminate * and total prohibition of *polygamy*, as it has *no warrant* from the word of GOD, may alſo be the means of plunging many into the miſchiefs of uncommanded *celibacy*; for many men there are, who very early in life marry, perhaps without all the conſideration which ought to be exerciſed in ſo momentous an undertaking—many things may happen which may be very reaſonable, and indeed unavoidable, cauſes of ſeparation from their wives; as for in-

* If the enacting part of 1 Jac. c. 11. had gone no farther than the preamble, and its ſeverity been confined to—"divers evil-diſpoſed perſons, who "being married, run out of one county into ano-"ther, or into places where they are not known, "and there become to be married, having another "huſband or wife living, to the great diſhonour "of GOD, and utter undoing of divers honeſt "men's children and others"—it would have been a wholeſome law, and highly juſtifiable in its penalty on ſuch miſcreants; who are undoubtedly guilty of one of the vileſt and moſt injurious frauds that can poſſibly be committed. It ſeems to fall within the equity of Exod. xxi. 16. for ſuch perſons are a ſort of—ἀνδραποδισαι, or *man-ſtealers*.

ſtance—incurable diſeaſe of mind or body, unconquerable violence of temper, perpetual refractorineſs * of diſpoſition, levity

* It is to be feared, that there are not a few females, who (like other monopoliſts) take the advantage of the poor huſband's ſituation, to uſe him as they pleaſe; and this for pretty much the ſame reaſon why the *aſs*, in the fable, inſulted and kicked the poor *old lion*—becauſe it is not in their power to *reſent* it as they *ought*.

The advice which king *Ahaſuerus* received from his wiſe men, the ſeven princes of *Media* and *Perſia*, upon queen *Vaſhti*'s diſobedience, would have an excellent effect, could it be followed. Many an high-ſpirited *female* would have too cogent a reaſon againſt the indulgence of a refractory diſpoſition, not to ſuppreſs it—her *pride*, which is now the huſband's *torment*, would then become his *ſecurity*, at leaſt in a great meaſure; for *pride* is a vice, which, as it tends to *ſelf-exaltation*, maintains uniformly its own principle—not to bear the thoughts of a *rival*. See *Eſther* i. 10, &c. As things are with us, the poor man muſt grind in *mola aſinaria* during life.

It is certain, that nothing can be a releaſe from the bond of marriage itſelf but *death*, or an act of *adultery* in the wife. But that a man is at all events bound to maintain the *external* bond, by cohabiting with a woman, who, inſtead of being an *help meet for him* (as we ſay) becomes, by the violence and perverſeneſs of her temper and diſpoſition, a conſtant and increaſing torment, and this after the moſt friendly, tender, and kind admonitions—is not conſonant either to ſcripture or reaſon.

Some will tell us, that ſuch a thing muſt be looked upon as happening by the will of PROVIDENCE, as

levity of behaviour—which, though not amounting to ſuch proof as to be the ground of utter *legal* divorce, yet ſuch as

as a chaſtiſement or viſitation from Heaven, and therefore muſt be ſubmitted to and endured.

So is ſickneſs from the hand of God; ſo are afflictions of all kinds, and certainly to be ſubmitted to with patience and reſignation; yet to uſe means of recovery from ſickneſs, and of deliverance from trouble and affliction, are apparent duties; and why not in the other caſe? The great *Milton* has ſome excellent and ſcriptural obſervations on theſe points in his *Tetrachordon*; to which I refer the reader.

The whole analogy of ſcripture agrees with that ſaying of the *Apoſtle—Let not the wife depart from her huſband*; and again—*Let not the huſband put away his wife*—1 Cor. vii. 10, 11. But then theſe things muſt be conſtrued agreeably to the analogy of that *wiſdom which is profitable to direct*—Eccl. x. 10. They cannot mean, that *a wife is not to depart from her huſband*, who threatens or endangers *her life*—nor that an huſband may not ſeparate from a wife who obſtinately ſets herſelf to be the plague and torment of *his*.

This kind of things falls under a ſort of *neceſſity*, which muſt always interpret the law in favour of ſelf-preſervation. *Thou ſhalt do no murder*—conſtitutes a capital offence in the man who wantonly or maliciouſly kills another—but if a man ſlays another in his own defence, it is an excuſable homicide: this from the neceſſary care which every man has a right to take of his own life. The *ſhipmaſter* to whom I intruſt my goods, is wicked and baſe, if he wantonly caſt them into the ſea; but if a ſtorm ariſe, and he caſt them out to ſave the ſhip from ſinking, he is highly juſtifiable. I would

as may deſtroy the whole comfort of a man's life. By theſe and many other means, an huſband may be reduced to the ſituation of an *unmarried* man, harraſſed by the ſame deſires, ſubject to the ſame temptations; yet his condition is ten-fold worſe; the one may marry, the other cannot: ſo he muſt remain hopeleſs and helpleſs, or plunge into *vice* and miſery, becauſe he is debarred of the remedy which GOD hath provided, ſtripped of that undoubted privilege with which GOD and nature have inveſted him, by the lyes and forgeries of *fathers and councils*, &c. The *Romiſh* church indeed, at the *council of Trent*, ANATHEMATIZED all who ſhould ſay, that "thoſe who have not the gift of chaſtity might marry, in regard that GOD "doth not deny the gift to him that "doth demand it." This *antiſcriptural*

therefore argue from *neceſſity* on the point of *ſeparation*; for I cannot find any privilege conferred on one creature to make another wretched, and that without remedy. Of this *neceſſity* every perſon muſt judge at his peril; for—as the old *proverb* ſays—*None can tell where the ſhoe pinches, ſo well as he that wears it*: but then be it remembered—that *every man ſhall give an account of himſelf to* GOD. Rom. xiv. 12. If this were conſidered as it ought to be, it would certainly be the beſt means of binding both parties over *to their good behaviour*, in all conjugal diſputes,

decree,

decree, which directly gives the lye to the *Apoſtle*, 1 *Cor.* vii. 9. is founded upon a *fallacy*, which many fall into, from arguing without the neceſſary diſtinction between what GOD *can* do, and what He *will* do. That He *can* do every thing is without a doubt; but that we are warranted to expect He *will* do what He hath no where promiſed, is not true. GOD *could* certainly have made us to live upon the *air*; but He hath not: meat and drink are abſolutely neceſſary for our ſubſiſtence; it would therefore be the higheſt preſumption, nay even the madneſs of *enthuſiaſm*, for any man to pray that the natural appetites of *hunger* and *thirſt* might ceaſe, and that for the future he might live, not on meat and drink, but ſolely by reſpiration of *air*. So, to pray to Him whoſe command is —*Be fruitful and multiply, bring forth abundantly in the earth, and multiply therein* (Gen. ix. 7.) that the natural deſire which is to lead to this may be annihilated, and the effect of it deſtroyed, is to *petition* againſt the *divine wiſdom*, to *arraign* the *divine holineſs*, and to remonſtrate, in effect, againſt having any ſhare in an obedience to the *divine command*— Where *is* there—where *can* there be a promiſe,

miſe, to warrant ſo unhallowed a proceeding? Surely no where, but in the imaginations of thoſe who have fallen themſelves, and who want to lead others into the *ſnare of the devil*. When we pray againſt what GOD hath *forbidden*, no doubt we ſhall, in His own way and time, *obtain grace to help in every time of need*; but when we pray againſt what He has *commanded*, we tempt Him to deliver us up to the deluſions of our own minds, and *our end will be according to our works*—what that end is likely to be, the hiſtories before hinted at very ſufficiently declare.

That there may be ſituations, and particular circumſtances, under which it is not only *lawful*, but *duty*, to pray for *continence*—I mean for entire ſubduction of, and power over, our natural deſires—there can be no doubt; as where they would lead us to forbidden enjoyment: but then we muſt judge of this by the ſcriptures, not by the prejudices, folly, and ſuperſtition of men like ourſelves: for, at this rate, we may be praying that GOD would alter His mind, change His will, and vacate His commands, in order to make way for our oppoſition to them. Whereas, *this is the confidence that we have in Him, that*

that if we aſk any thing ACCORDING TO HIS WILL, *He heareth us. And if we know that He hear us, whatſoever we aſk* (i. e. ACCORDING TO HIS WILL) *we know that we have the petitions that we deſired of Him.* 1 *John* v. 14, 15.

For a man to pray that he might never again feel the appetites of *hunger* and *thirſt*, or, at leaſt, be enabled to refrain entirely from ſatisfying them, would be deſervedly reckoned madneſs—but to pray to be kept from *gluttony* and *drunkenneſs*, and all forbidden indulgence and exceſs, would be aſking *according to the will of* GOD, and the man would have a *ſcriptural* ground and warrant to expect an anſwer of peace.

So, if a man takes it into his head, that thoſe other *deſires*, which GOD hath, for the wiſeſt purpoſes, implanted in our nature, are *ſinful in themſelves*, and, on *this footing*, prays againſt them, he is under a ſad deluſion, and every petition he utters, is no leſs than an arraignment of the *wiſdom* and *holineſs* of the *great Creator* of all. Yet the *Popiſh* hiſtories are replete with miracles wrought by *Chriſt* and the *Virgin Mary*, in anſwer to ſuch petitions; and no doubt but theſe *lyes* are moſt *devoutly* believed by thouſands, who

make

make *men's* * *traditions*, and not GOD's *word*, the rule of their faith.

Beſides the evils which have been noticed as the conſequences of our *ſuperſtition* on the ſubject of *polygamy*, the utter *extinction* of *families* might alſo be mentioned; whereas, ſooner than this ſhould be the caſe in *Iſrael*, we find GOD enacting a peculiar *poſitive law*, in order to prevent it; which ſaid law was certainly a virtual command of *polygamy* in many, perhaps in moſt, caſes, as it was very rare to find an *unmarried* man among the *Jews*. The law to which I allude, is that of *Deut.* xxv. 5. where the *huſband's brother* was to marry the widow of the deceaſed, if he died without children—*that his name might not be put out of Iſrael.* Though all the reaſons of this law do not now ſubſiſt, therefore the law itſelf, as far as thoſe reaſons have ceaſed, hath itſelf ceaſed; yet it ſerves to ſhew us, that

* Among the fooleries of the *ſixth century*, an entire abſtinence from marriage was held the ſureſt way to Paradiſe. Women were not even ſuffered to approach the altar, nor touch the pall which covered it, unleſs when, by the *prieſts*, it was delivered to them to be waſhed. The *euchariſt* was too holy to be touched by their naked hands, they were therefore ordered, by the *canons* of the church, to have a white linen glove upon the hand in order to receive it. See Alexander's Hiſt. of Wom. vol. i. p. 166.

God did certainly allow *polygamy*, and even *command* it, ſooner than ſuffer inheritances to fail by the *extinction of families*.

Among us, if a man be married to a *barren* woman, he cannot take another wife while ſhe lives, but muſt content himſelf with letting his nobility, titles, honours, and family be annihilated, and his eſtates eſcheat to the crown, under pain and penalty of being adjudged a *felon* if he marries a *ſecond wife* (living the firſt) who might be the means of continuing and tranſmitting all theſe things to a long and numerous poſterity.

This fooliſh ſuperſtition is like that of the *Jews* in the days of *Mattathias*, who ſuffered themſelves to be ſlaughtered by the enemy without reſiſtance, becauſe it was the *ſabbath-day*, 1 Mac. ii. 32, 38. or like that of the *Carthuſians*, who live entirely on *fiſh*, and would not eat a piece of *other meat* even to ſave their lives.

The modern *Jews* are wiſer, for though they in general coincide with the government where their lot happens to be caſt, ſo that they are *polygamous* or *monogamous*, according to the laws of the country they live in; yet if a *Jew* be married *ten years* to a woman, and has no child by her, he is at liberty to take another,

another, that he may have an heir to his ſubſtance; and in ſo doing he certainly is juſtified by the law of GOD; which law we have ſet aſide, and eſtabliſhed our own ſuperſtition in its place, which not only tends to the annihilation and extinction of families, and of courſe to *depopulation*; but is, as elſewhere is more fully obſerved, the ſource of endleſs ruin and deſtruction to the *weaker ſex*, whoſe *ſeducers*, if married men, are totally exempt from making them that amends, and doing them that juſtice, which GOD's law commanded, and which, among *us Chriſtians*, is looked upon as *duty* to withhold, or rather, as a *mortal* * *ſin* to comply with.

* *Bellarmine*, that great champion for *The Man of Sin*, ſaith—Lib. 4. de Rom. Pontific, "Si Papa "erraret præcipiendo vitia, & prohibendo virtutes, "teneretur eccleſia credere vitia eſſe bona, & vir- "tutes malas, niſi vellet contra conſcientiam pec- "care."

"If the *Pope* ſhould err in commanding *vices*, "and in prohibiting *virtues*, the church would be "bound to believe that vices are good, and virtues "evil, unleſs ſhe would ſin againſt conſcience." And again, *Cont. Barel.* c. xxxi. "In bono ſenſu "dedit CHRISTUS *Petro* poteſtatem faciendi de pec- "cato non peccatum, & de non peccato peccatum." "In a good ſenſe—CHRIST gave *Peter*" (and of courſe the *Pope*) "a power of making that no ſin "which is ſin, and to make that to be ſin which is "not a ſin." What better principle do we proceed upon in the matters here mentioned?

As

As theſe points are fully treated in other parts of this book, I will now proceed to ſhew, that the wild notions about marriage, which were introduced into the church, bear an earlier date than the days of *Tertullian*, and thoſe other fathers mentioned before.

" There were others," ſays Mr. *Broughton*—Hiſt. Lib. tit. *Marriage*—" who ſimply exclaimed againſt marriage as *unlawful* under the *goſpel*. This doctrine " was firſt taught by *Saturnilus*, a ſcholar " of *Simon Magus* and *Marcion*, but afterwards better known amongſt the " *Encratites*; to theſe may be added the " *Apoſtolics* or *Apotactics*, the *Manichees*, " *Severians*, and many others. The " church had great ſtruggles with theſe " antient *heretics*, who inveighed bitterly againſt marriage under the *goſpel-ſtate*, and wrought upon many weak " minds, to be guilty of great irregularities, under pretence of a more refined way of living.

" The church had alſo another conteſt " with the *Montaniſts* and *Novatians*, " about *ſecond* marriages, theſe *heretics* " rejecting them as utterly unlawful."—And indeed the eccleſiaſtical hiſtories inform us, that this *madneſs* (for I can call it nothing elſe) was carried ſo far, as that

ſecond marriages were ſtyled no better than *whoredom*; and *eccleſiaſtical* perſons were forbidden to be preſent at them on pain of *excommunication*. This in the very face of the ſcriptures of GOD, which declare juſt as much for *ſecond* marriages as for *firſt*. Rom. vii. 2, 3. 1 Cor. vii. 39. By all this we ſee what work may be made with the ſcriptures, when the imaginations of men are let looſe, inſtead of *comparing ſpiritual things with ſpiritual*, and making GOD the interpreter of His own word.

As for the practice of *polygamy* amongſt the firſt *Chriſtians*, it was probably very * frequent; if not—why did PAUL (1 Tim. iii. 2. and Tit. i. 6.) recommend the

* So it ſhould ſeem to have been in times long after them, not only among the *laity*, but the *clergy* alſo; for Pope *Sylveſter*, about the year 335, made an *ordonnance*, that every *prieſt* ſhould be the *huſband of one wife* only.

So in the ſixth century, it was enacted in the canons of one of their councils, that if any one is married to *many wives*, he ſhall do penance. See Alex. Hiſt. Wom. vol. ii. 217, 272.

The caſe of *Philip* Landgrave of Heſſe, as determined by the *ſix reformers*, is well known. But all theſe things prove nothing, with reſpect to the lawfulneſs or unlawfulneſs of the matter in the ſight of GOD: I only mention them, to ſhew that *Chriſtians* have, by no means, thought always alike on the ſubject. The tranſactions of an inſpired *apoſtle* are certainly good evidence—to *theſe* let us attend.

choice

choice of *Biſhops* and *Deacons* from amongſt thoſe who had but *one wife?* What occaſion for this caution of the *apoſtle's*, if none had *more than one?* That the election was to be made from amongſt the *Chriſtian believers*, there can be no doubt, that is to ſay, of ſuch as had been admitted to *baptiſm* and the *Lord's ſupper*, and were enrolled as *members* of the *Chriſtian* church. To ſuppoſe that none of theſe had more than *one wife*, is to ſuppoſe the *apoſtle* giving a needleſs rule in the election of *Biſhops* and *Deacons*. To ſuppoſe that any who had *more than one wife*, ſhould be admitted to *baptiſm* and the *Lord's ſupper*, if CHRIST had forbidden *polygamy* as *adultery*, is to ſuppoſe a greater abſurdity ſtill, and that the great *apoſtle of the Gentiles* was leſs faithful to his truſt, than thoſe *Jeſuits* who refuſed to admit the King of *Tonquin* into the CHRISTIAN church, unleſs he would put away *all his wives but one:* for which theſe *pſeudo-apoſtles* were very juſtly driven out of the country.

The learned *Selden* has proved, in his *Uxor Hæbraica*, that *polygamy* was allowed, not only amongſt the *Hebrews*, but amongſt moſt other nations throughout the world; doubtleſs amongſt the inhabitants of that vaſt tract of *Aſia*, through-

out which the *goſpel* was preached by the great *apoſtle of the Gentiles*, where ſo many *Chriſtian* churches were planted, as well as in the neighbouring ſtates of *Greece*: yet in none of PAUL's *epiſtles*, nor in the ſeven awful *epiſtles* which St. JOHN was commanded to write to the *ſeven churches* in *Aſia*, is *polygamy* found amongſt the crimes for which they were reproved. Every other ſpecies of *commerce between the ſexes*, is diſtinctly and often mentioned, this not once, except on the *woman's* ſide, as *Rom.* vii. 3; but had it been ſinful and againſt the law on the *man's ſide*, it is inconceivable that it ſhould not have been mentioned on *both* ſides equally.

When St. *Paul* ſays that a *Biſhop* or *Deacon* is to be the *huſband* of *one wife*, it certainly carries with it a tacit allowance of *polygamy*, as to the *lawfulneſs* of it, with regard to all *other* men; not that it was *ſinful* in one more than in another; but this was a prudential caution in that diſtreſſed and infant ſtate of the *church*, that thoſe who were to have the management of it, ſhould have as little avocation and diſtraction as the nature of things would admit of. PAUL does not ſay that a *Biſhop* or *Deacon* ſhould not be *married*, as the church of *Rome* ſays, but that

that he ſhould be the *huſband of one wife*; for however thoſe who had *more* could find time to manage their *own* affairs, they could not be ſuppoſed to have leiſure enough to attend the *church*, and its embarraſſed and various concerns, as they ought. Upon this principle he ſeems to give the preference to thoſe who had *no wife*, 1 Cor. vii. 32, 33. *I would have you without carefulneſs. He that is unmarried careth for the things that belong to the* LORD, *how he may pleaſe the* LORD: but he that *is married, careth for the things that are of the world, how he may pleaſe his wife.* This certainly relates to all *Chriſtians*, but eſpecially to *miniſters*. The *heretics* of old took it ſo ſtrongly in the *former* ſenſe, that they held marriage *unlawful* to *Chriſtians*—the *Papiſts* take it ſo ſtrongly in the *latter*, that it is one of the authorities on which they forbid their *clergy* * to marry at all.

There

* The celibacy of the *clergy* was among the errors of very early date, for *Paphnutius*, a venerable *confeſſor* and *prelate*, who aſſiſted at the *Nicene* council, which was held ann. 325, where there was a diſpute, whether "*eccleſiaſtics* ſhould not ſeparate "from their wives, which they had married while "*laymen*," ſaid—Satis eſſe ut qui in clerum fuiſſent adſcripti, juxta *veterem eccleſiæ traditionem*, jam non amplius uxores ducerent.—"It was ſufficient that

There are ſome who interpret the above paſſages (1 Tim. iii. 2. and Tit. i. 6.) to mean, that a *Biſhop* or *Deacon* ſhould, if a *widower*, have had but *one wife*, or have been but *once married*; and this upon the ground of what is ſaid, 1 Tim. v. 9. concerning the *women* who were to be choſen to the office of *Deaconeſſes—Let not a woman be taken into the number under ſixty years, having been*

" they who were inrolled among the clergy, accord-
" ing to the *antient tradition of the church*, ſhould
" no more marry." *Clerical celibacy*, and the condemnation of *polygamy*, ſtand on one and the ſame *footing*, and that a very *lame one*; that is to ſay, on the *antient tradition of the church*; ſo did the *religion* of the *Scribes and Phariſees*, and ſo do the *ſuperſtitions* of the *church of Rome* to this day.

Paphnutius's ſpeech on the occaſion is to be found in Jortin, Rem. vol. ii. p. 249. Though what *Paphnutius* ſays may rather apply againſt the *clergy* marrying a ſecond time, yet thoſe to whom he ſpake muſt be ſuppoſed to have holden it unlawful for the *clergy* to marry at all, elſe how could they be for their ſeparating from the wives they took when *laymen?*

However, even the partial prohibition of wives to the *clergy* did not ripen into a *decree*, 'till about fifty years after, when *Siricius*, biſhop of *Rome*, ordained, that if a *clerk* married a *widow*, or a *ſecond wife*, he ſhould be diveſted of his office. For many hundred years this was not obſerved, 'till Gregory VII. called *Hildebrand*, by cruel decrees of excommunication, deprived miniſters of their *lawful wives*, and compelled the clergy to the vow of *continency*. *Hiſt. of Popery*, vol. i. 21.

the

the wife of one man. There are alſo thoſe, who, on the authority of theſe paſſages, hold it unlawful for a *miniſter* * to marry.

* Whether any carry this point ſo far as the anonymous anſwerer to Luther, Tr. *de digamia Epiſcoporum*, I can't ſay; but he declares—"Mortaliter "peccant qui bigamos (ſacerdotes ſcil) eccleſiæ "ſtipendio ſuſtentant."—"They ſin mortally who "ſupport clergymen that have been twice married, "with the allowance or ſtipend of the church."—— Again—"Peccant qui ſcientes ex bigami ore ver-"bum Dei pollui audiunt."—"They ſin, who "knowingly hear the word of GOD polluted, by "the mouth of a miniſter who has been twice mar-"ried."——Again—"Bigamus cenſendus eſt, non "ſolum is qui duas duxit virgines, ſed & viduam "aut aliter corruptam."—"He is to be reckoned a "*bigamiſt*, not only who has married two *virgins*, "but alſo he that hath married a *widow*, or a *wo-"man* otherwiſe *corrupted*."

His concluſion breathes the true ſpirit of ignorance, ſuperſtition, and blind zeal.—"In ſummâ "—quicunque proprias voluptates, & luxuriæ ex-"actionem, *apoſtoli* verbis & *patrum* honeſtis præ-"ponit decretis, non tamen ſacerdotis aut eccleſi-"aſtico ſtipendio cedere dignum putat, is non ſolum "tolerandus non eſt, ſed ad corvos abigendus, quò "non ovis morboſa totum corrumpat ovile, & tam "laudabilem, bonam, & longævam conſuetudinem "peſtilenti ſuo defædet exemplo."—In fine, "Whoſoever prefers his own pleaſures, and the "requirements of luxury, to the words of the "*apoſtle*, and to the decent decrees of the *fathers*, "and yet doth not think proper to depart from the "miniſtry, or his eccleſiaſtical ſtipend, is not only "not to be tolerated, but to be driven away to the "crows (we ſhould ſay, *thrown to the dogs*) that "one ſcabby ſheep might not mar the whole flock, "and defile, by his own peſtilent example, ſo "laudable, good, and antient a cuſtom."

a *ſecond* time on the loſs of his wife, and unlawful alſo for *any* woman to *marry again* on the loſs of her huſband. Theſe ridiculous opinions owe their birth to the before-mentioned cauſe, of taking words by the *ſound*, inſtead of the *ſenſe*—the uſual conſequence of detaching ſcripture from ſcripture, not comparing it with itſelf, by taking the whole together. By this, men may prove—*quidlibet ex quolibet*—" *what they pleaſe from what they* " *pleaſe*;"—and this is the ſheet-anchor of error, as well as of many monſtrous practices, and ſo has been in all ages; they can be maintained no other way. The whole doctrine of *tranſubſtantiation*, abſurd as it is in all its parts, is held together by the ſound of *Hoc eſt corpus meum* —This is my body.—The *ſound* of *hæreticum devita*, in a Latin verſion of Tit. iii. 10. has authorized the moſt barbarous murders of thouſands, who have been burned alive by the inquiſition, under the denomination of *heretics*. It has been made to ſignify *hæreticum de vitâ—an heretic from life*; that is—*put him* from life—*kill him*.—Thus, by ſeparating the word *devita*, and turning the laſt two ſyllables into the ſubſtantive *vita*, the prepoſition *de* juſt anſwered the purpoſe. A leſs *tragical* conſequence of this method

of

of interpretation is related by *Eraſmus*. He tells of a friar preaching from thoſe words of CHRIST, Luke xvii. 17. which ſtand in ſome *Latin* verſions—*Nonne decem facti ſunt* * *mundi*—who began to prove there are *ten worlds*. An arch fellow ſtanding by, ſtopped his mouth with the following words—*Sed ubi ſunt novem?—but where are the nine?*

Dr. *Hammond*, in his note on 1 *Tim.* iii. 2. ſays—"What is the meaning of "μιᾶς γυναικὸς ἀνὴρ—*the huſband of one* "*wife*—both here and ver. 12, and *Tit.* "i. 6. and of ἑνὸς ἀνδρὸς γυνὴ—*the wife of* "*one huſband*, chap. v. 9. will not eaſily "be reſolved." But ſurely all difficulty vaniſhes, when the whole is taken together; and it is obſerved from the *original* in what different *tenſes* the verbs γινομαι and εἰμι are uſed. This ſhews that the *apoſtle*, 1 Tim. iii. 2, and Tit. i. 6. was deſcribing the ſituation of the men he was then ſpeaking of, as what *it then was*—and in 1 Tim. v. 9. that of the *widows*, as to what *it had been*. 1 Tim. iii. 2. Δεῖ οὖν, τὸν Ἐπίσκοπον ΕΙΝΑΙ μιᾶς γυναικὸς Ἀνδρα—A *Biſhop ought to* BE (not to HAVE

* I would juſt acquaint the *unlearned* reader, that the ſubſtantive *mundus* ſignifies *a world*—the adjective *mundus* ſignifies *clean*.

BEEN) *the husband of one wife*; and Tit. i. 6. Ἐί τις ΕΣΤΙΝ μιᾶς γυναικὸς—*if any* BE (IS) *the husband of one wife*. Ἔστιν being of the present tense, can signify only what a man *is* at *the time spoken of*: whereas the expression concerning the *women*, 1 *Tim.* v. 9. is widely different. The woman is called Χήρα, a *widow*; and it is observable, that the verb is not expressed as before, either in the infinitive or indicative mood of Εἰμι, *to be*, but by the participle of the *præteritum*, or *past time*, of the verb γινομαι, *to be* or *become*. —It is γεγονῦια—which we have rightly rendered—*having been*—that is—in *time past having been* or *become the wife of one man*—a *widow*, who never *had been* but once married; not—that had not had *two husbands* at a time; such a thing was hardly ever heard of, as lawful, even amongst the *heathens* * themselves. I would

* Never among *Jews*, or even *Turks*, was it permitted that the woman should have more than one husband at once. Only among the *barbarians* there is mention of the Πολυανδροι, a people so called, because the wife among them them had *many husbands*. So among the *Medes*, that dwelt in the mountains, it is said a woman was married to *five husbands at once*. See *Hammond* on 1 Tim. iii. 2. *Montesquieu* mentions the tribe of the *Naires*, on the coast of *Malabar*, where the women have many

would therefore harmonize and paraphraſe the whole as follows:—" Foraſ-
" much *as all things are to be done decently*
" *and in order*, (1 Cor. xiv. 40.) but this
" cannot be, unleſs *ſome* proper form of
" government be eſtabliſhed; it is ne-
" ceſſary that proper officers be ap-
" pointed to adminiſter that government.
" Some who are to be—Ἐπίσκοποι—
" overſeers of the whole; others Διάκονοι,
" *Deacons*, or inferior ſerving *miniſters*
" under them. The firſt order of men
" are to *overlook* the *clergy*, as well as
" the *laity*—to *preach the word*—admi-
" niſter the *ſacraments*, and to have
" power to cenſure *evil doers*, even as far
" as *excommunication*, the *church* agreeing
" thereto, 1 Cor. v. 4, 5. Such an
" office ſhould, doubtleſs, be filled with
" men of irreproachable characters, and
" of ſuch conduct and diſpoſitions as
" to be in all reſpects *blameleſs*, not only
" for the better maintenance of their
" *authority*, but alſo for the influence of
" their *example*. As ſuch an office muſt

many huſbands. Sp. of Laws, vol. i. p. 374, octavo. But all this is as contrary to nature itſelf, as the cuſtom of ſome of the *Indian* women's drowning their children in the *Ganges*, or expoſing them to wild beaſts to be devoured.

" moreover require great attention, thoſe
" ſhould be choſen, who are entangled
" as little as poſſible in the *affairs of*
" *this life*, 2 Tim. ii. 4. Therefore,
" though for this reaſon *ſingle men*
" might in general anſwer the purpoſe
" beſt, (1 Cor. vii. 33.) yet it may be
" expedient, in ſome inſtances, to chuſe
" *married men* into the offices of *Biſhops*
" and *Deacons*. Where this is the caſe,
" the election ſhould not be made of
" ſuch of the *Chriſtians* as have more
" than *one wife*, as ſuch a ſituation muſt
" neceſſarily involve the perſon in more
" *worldly care*, than can be conſiſtent
" with a due attention to that *care*,
" which muſt *come upon them daily*, re-
" ſpecting the *church*. Therefore, the
" having more than *one wife* ſhould al-
" ways be conſidered as a bar to a man's
" election, either to the office of a *Bi-*
" *ſhop* or of a *Deacon*, (1 *Tim.* iii. 12.);
" for though theſe laſt may not have ſo
" extenſive a juriſdiction, yet, what with
" preaching the word—aſſiſting the *Bi-*
" *ſhops* and *elders*—viſiting the ſick—and
" diſtributing the *church*'s alms to the
" poor—*one wife* and family is as much
" as can be at all conſidered conſiſtent
" with any tolerable diligence in the du-
" ties of a *Deacon*'s office.

" But

" But as the ſick are to be viſited and
" attended, as well as the poor relieved,
" it may be neceſſary alſo to appoint
" *women* for theſe purpoſes, eſpecially
" as to attending and nurſing the poor
" of their *own ſex*. Theſe may require
" many offices highly improper for *men*
" to be engaged in; though the nurſing
" *ſick men*, or viſiting and relieving them,
" may very properly fall alſo under the
" care of *women*. Theſe *women* may
" alſo be called Διάκονοι τῆς ἐκκλησίας (ſee
" *Rom.* xvi. 1.) *ſervants* or *miniſters of the*
" *church*. Thoſe who are to be deemed
" proper for theſe offices, muſt not be
" young, raw, unexperienced girls; nor
" *married women*, whoſe attention be-
" longs to their huſbands and families,
" 1 Cor. vii. 34; nor the *younger wi-*
" *dows*, who are not arrived at a time of
" life ſuitable to ſuch employments,
" 1 Tim. v. 11: let theſe *marry*, to keep
" themſelves out of miſchief, ver. 12,
" 13, 14. The only *women* who are fit
" to be choſen as *ſervants* or *miniſters* of
" the church in the reſpects above men-
" tioned, ſhould be far advanced in years;
" that is to ſay, not leſs than *threeſcore*
" *years old*, who having buried their
" huſbands and *brought up their children*,
" 1 Tim. v. 10. have time, as well as
" inclination,

" inclination, to devote themſelves to " the offices of the church. They ſhould " alſo be *ſober* and diſcreet perſons, who, " by their conduct in their younger " years, have ſhewn their temperance " and ſobriety, by having contented " themſelves with *one huſband*, and who, " ever after the death of that huſband, " have ſecluded themſelves from any " further worldly engagements of that " ſort, ſo as to be juſtly ſtyled *widows* " *indeed; though deſolate, yet truſting in* " GOD (1 Tim. v. 5.); and like ANNA, " *Luke* ii. 36, 37. *continuing in ſupplications* " *and prayers night and day.*"—This I take to be a conſiſtent and clear view of theſe paſſages taken together. As we may from hence infer, that there were women in the church younger than *ſixty years*, by the Apoſtle's expreſs excluſion of thoſe *under* that age from thoſe offices to which women were to be choſen; as alſo that there were many who had been *twice married*, by his deſigning thoſe who had been but *once married* for the aforeſaid offices; ſo we may as fairly conclude, from his ſaying *a biſhop*—δεῖ εἶναι—*ought to be*—and again, if any, ἔχῃ, *is* or *be* the *huſband of one wife*—that there were many *Chriſtians*, not who *had had*, but at that *preſent time* actually had *more than one wife*,

wife. If this had not been the caſe, it would have been as much out of the queſtion to have mentioned the having but *one wife*, as to have ſaid, that none ſhould be choſen but thoſe who had but *one head* or *one body*, when it was not to be ſuppoſed that any man had more.

As to the conceit, that, "what the "*Apoſtle* ſays about the *biſhops* and *dea-* "*cons*, is to prove that no *miniſter* may "marry a *ſecond* time," it is all but as bad as ſaying, with the church of *Rome*, that he *ought not* to *marry at all.*

With reſpect to the buſineſs of *polygamy*, as to the thing itſelf, nothing that is here ſaid proves it to be more or leſs ſinful in one man than in another; that depends wholly on the law of GOD delivered by MOSES. Therefore the *prudential* reaſons, for which he evidently excepted againſt *polygamiſts* being elected to *church-offices*, no more affects the matter of *polygamy*, than the excepting againſt *women* under ſixty years old, proves it *ſinful* in a woman to be *younger*; or that, becauſe no woman was to be choſen to the office of a *deaconeſs* who had been *twice married*, therefore it was ſinful for the woman to marry again after the death of her huſband, contrary to

1 Cor.

1 Cor. vii. 39. and to the expreſs advice of the *Apoſtle*, 1 Tim. v. 14.

As to the ſuppoſed unlawfulneſs of *ſecond* marriages, or the notion, that if a man loſt his wife, it was *ſinful* to marry again; this began very early in the church, and ſpread itſelf even to this country. We find in the time of *Ed.* I. about the year 1276, the parliament adopted a conſtitution made by the *Pope* at *Lyons*, to exclude *men* that had been *twice married* from all *clerks privilege*. So that if a man was convicted of *felony*, who would otherwiſe have had *his clergy*, and it appeared that he had been *twice married*, he was to be *executed like other laypeople*. A ſtatute of 18 Ed. III. mitigated the rigour of this law with reſpect to clerks, by making a ſuggeſtion of *bigamy* triable by the *ordinary*, before the *juſtices* could proceed. But all were delivered from the bondage of ſuch laws by 1 Ed. VI. c. 12. § 16. which enacts, that—"every perſon, who by any law or "ſtatute of this realm ought to have "the *benefit of clergy*, ſhall be allowed "the ſame, although he hath been *divers* "*times married* to any ſingle woman or "ſingle women, or to two wives or more, "or to any widow or widows."

Among the ſix famous articles propoſed

by Henry VIII. to the *parliament* and *convocation*, one was—" whether *prieſts*, that " is to ſay, men dedicate to GOD by " prieſthood, may, by the law of GOD, " marry after or no?"—" After great, " long, deliberate, and adviſed diſputa- " tion and conſultation had and made " concerning the ſaid article, as well by " the conſent of the *King's Highneſs*, as " by the aſſent of the *Lords ſpiritual* and " *temporal*, and other *learned* men of his " *Clergy* in their *convocations*, and by the " conſent of the *Commons*, in this *preſent* " *parliament* aſſembled, it was and is " finally reſolved, accorded, and agreed " —that *prieſts*, after the order of prieſt- " hood received as afore, *may not* * *marry* " *by*

* In the *eighth century*, ſome monks pretended, that the angel *Gabriel* had brought *twelve* articles from heaven, one of which was, that *eccleſiaſtics* muſt not *marry*. See Jortin Rem. vol. ii. p. 43.

In the *ninth century*, *Pope Nicholas* I. made a decree to reſtrain *prieſts* from marrying. The biſhop of *Augſburg* wrote a pathetic letter to the *Pope*, ſetting forth the ſad and miſchievous conſequences of taking their wives from the *prieſts*. The letter is at large in *Fox*, vol. ii. p. 392. and well worth reading. He tells Pope *Nicholas*, that his predeceſſor *Saint Gregory* (i. e. Gregory IV.) made ſuch a decree, but repented of it on this occaſion; to uſe the old biſhop's words as they are there tranſlated— " Upon a certain day, as *St. Gregory* ſent to his " fiſh-pond to have ſome fiſh, his ſervants drained " it,

" *by the law of* GOD. The enacting part " of 31 Henry VIII. c. 14. goes on and " ſays—If any perſon ſhall preach— " teach—or obſtinately affirm and de- " fend, that any man, after the order of " prieſthood received, may marry or " contract matrimony, he ſhall be ad- " judged to ſuffer death, and forfeit " lands and goods as a felon; and if any " prieſt do actually marry or contract " marriage with another, or any man that " is or hath been a prieſt do carnally uſe " any woman to whom he is or hath " been married, or with whom he hath " contracted matrimony, or openly be " converſant or familiar with any ſuch " woman, both the man and the woman " ſhall be * adjudged felons."

That

" it, and found at the bottom 6000 infants heads, " which were brought to him. Upon this he did " greatly repent in himſelf his decree touching the " ſingle life of the *prieſts*, which he confeſſed to be " the cauſe of that ſo lamentable murder." The letter in *Fox*, as above cited, is in Latin; the tranſlation is referred to p. 393, as having been before inſerted; which the reader may turn to. Whether the above letter was written by the *biſhop of Augſburg*, according to Crit. Hiſt. *of England*, p. 83. or by *Voluſianus biſhop of Carthage*, as *Fox* ſeems to think, is very immaterial.

* How ought the *clergy* of the church of *England*, ſome of whom are not only *married* men, but, having loſt a *firſt*, are now living in comfort, honour,

That all this was contrary to the law of GOD is apparent; for the *prieſts* and *Levites* under the Old Teſtament, and the *apoſtles* and *other miniſters* under the New Teſtament, who were reſpectively the *clergy* of the time, might marry, and

nour, and reputation with a *ſecond wife*, (ſee before, p. 197. n.) to bleſs the day when men *dared* to attack the reigning *ſuperſtition* of the times, and in the face of all manner of *reproach*, and even of the danger of *death* itſelf, boldly vindicate thoſe rights of mankind, with which the LAW OF GOD had inveſted them, but of which they had been deprived by the inſolent tyranny of men like themſelves?

It little concerned *Luther*, and his fellow *champions* for the honour of the DIVINE LAW—that they were called *antichriſts—ſcandals to religion—revivers and propagators of the laws of Mahomet*—or that the Popiſh *Cerberus*, with his *three heads* of IGNORANCE, SUPERSTITION, and BLIND ZEAL, threatened to tear them to pieces. They *perſevered*—they were *ſucceſsful*—and what they ſowed in times of *darkneſs* and *perſecution*, we are reaping in days of *light* and *liberty*.

Thank GOD the aforeſaid *Cerberus* is chained up. He now will *bark*, and *bark* he may 'till he be *hoarſe*; the man who minds him can have but little elſe to do.

The *author* of this book pretends not to be a *prophet*—but judging from what *has been* to what *may be*, he entertains not the leaſt doubt, that, a *century* hence, the world may either wonder at the *man* who had WILDNESS enough to attack the *preſent ſyſtem* of things with regard to *marriage*, or that there were found people who were ABSURD enough to abuſe him for it.—This to THOSE WHOM IT MAY CONCERN—VERBUM SAT.

many of them were actually married men. I therefore mention theſe things, to ſhew how we may be led into error, even to *putting men to death, thinking we do* GOD *ſervice* (John xvi. 2.) when once the word of GOD is left for the inventions and *traditions of men*; and how far men may believe things which are *contrary* to ſcripture are *right* and *good*, and things *agreeable* to ſcripture are *wrong* and *abominable*. —that this may become the *creed* of a *whole nation*, nay of a *whole church* including *many* nations, ſo as to gain the ſanction of public *ſtatutes*, the ſolemn opinions of *lawyers*, the moſt awful determinations of *courts of juſtice*. The condemnation of *polygamy* is equally an human device, and has no more authority from ſcripture for making a man *a felon and to ſuffer death* (ſee 1 Jac. c. 11.) for having *two wives*, than the ſtat. 31 Henry VIII. above mentioned had for hanging a *prieſt* and the *woman* he had married. All theſe things are equally the inventions of men, or rather of * SATAN

* *Luther* ſaith well—"Satanæ commentum eſt, "peccatum fingere ubi nullum eſt, & juſtitiam ne-"gare, ubi vera eſt."—"It is an invention of *Sa-"tan* to feign *ſin* where there is none, and to deny "*righteouſneſs* where it truly is."

transformed

transformed into an angel of light; but the ſcriptures are the true *Ithuriel*'s ſpear, the *touch* of which alone can make him appear in his own ſhape, of *a lyar and a murderer from the beginning*.

The firſt public * law in the empire againſt *polygamy* was at the latter end of the *fourth* century, about the year 393, by the emperor *Theodoſius*; this was repealed by the emperor *Valentinian* about *ſixty* years afterwards, and the ſubjects of the empire were permitted to marry as *many wives* as they pleaſed; "nor does "it appear (ſays *Chambers* tit. *Polygamy*)

* In the year 324, Chriſtianity was by *law eſtabliſhed*, when *Conſtantine*, after the death of *Licinius*, reigned, without a colleague, ſole lord of the *Roman empire*. However favourable the protection of the *civil magiſtrate* was at that time, as well as in after times, to the *Chriſtian religion*, yet from hence we muſt date the misfortunes which have attended the interference of human power, in the eſtabliſhment of *human ſyſtems* of *faith* and *ceremony*; the *former* of which have often been contrary to GOD's word, the *latter* utterly ſubverſive of it. The advancement of the clergy in dignities, riches, and honour, under this *emperor* and his ſucceſſors, proved ſo many pernicious baits to ſacerdotal ambition, avarice, and pride; and introduced thoſe ſcenes of vice and profligacy among the clergy, which occaſioned it to be ſaid—Mundus *per oſtium*, pietas per *feneſtram*—The *world* entered in at the *door*—*piety* flew out at the *window*.

" that the *biſhops* made any oppoſition to " this introduction"—(he ſhould have ſaid *reſtoration*; for if it had not exiſted before, no law would have been made againſt it by *Theodoſius*)—" of *polygamy* " into the empire." After all, no * human authority can decide upon the matter, as this has evidently given its ſuffrage *both ways* upon the ſame queſtions. But can the determinations of the *all-wiſe* GOD be thus precarious and contradictory? Can the Old Teſtament and New Teſtament be at as great a variance as the 31 Henry VIII. c. 14.—which makes it *death* for *both the man and woman*, in the caſe of a *prieſt*, to marry, or even to contract matrimony, or to affirm it lawful ſo to do—and the 5 and 6 † Edw. VI. c. 12. which

* For which reaſon, I forbear to lay any ſtreſs on the deciſions of our chief *reformers*, *Luther*—*Melancthon*—*Bucer*—*Zuinglius*, &c. who, after a ſolemn conſultation at *Wittemberg*, on the queſtion —" whether for a man to have *two wives at once*, " was contrary to the *divine law?*" anſwered unanimouſly, " That it was not"—and, on this authority, *Philip* the *Landgrave of Heſſe* actually married a *ſecond wife*—his *firſt* being alive. This proves *what they thought*, but, by no means, that they thought *right*.

† The preamble to this law affords a moſt ſtriking proof of the power of *ſuperſtition* and *error* over the minds

which declares the marriage of *clerks* to be as lawful as the marriages of *other* men?—Had the ſcriptures forbidden *polygamy*, all the human laws that ever could be enacted, and all the human authorities that ever could be produced, could not make it *lawful in the ſight of* GOD—for that were to place men above GOD. On the other hand, if GOD hath not forbidden it, but even *allowed* it, all the men upon earth, though joined with all the *angels* in heaven, cannot make it *ſinful*—for this were alſo to ſet the creatures above *their* MAKER. Judging and determining on the matter either way,

minds of men: for though 2 and 3 Edward VI. c. 21. had made it lawful for *prieſts* to *marry*, yet far the greater number of people held ſuch marriages "to be inconſiſtent with the law of GOD, and only "to have been *tolerated*" by the former ſtatute, "like *uſury* and other unlawful things, to avoid "greater inconvenience and evils," inſomuch that they "accounted the children of ſuch marriages to be "*baſtards*, as born in unlawful wedlock, and would "hardly attend the ordinances of the church, if ad-"miniſtered by *married prieſts*." Our prejudices againſt *polygamy* ariſe from the ſame ſource of error and ſuperſtition, and are equally unwarranted and groundleſs, as the *law of* GOD no more forbids *this* than it does the *other*. *Forbidding to marry*, where GOD has not forbidden it, is *the doctrine of devils* (1 Tim. iv. 1, 3.) however *holy*, *pure*, and *pious* it may be deemed, whether by *Proteſtants* or *Papiſts*.

but on the authority of GOD's law, is a much more ſerious thing than is uſually imagined; for there are as many *woes* pronounced on thoſe *who call good evil*, as on *thoſe who call evil good*. Iſ. v. 20.

The learned GROTIUS, in his book *De Ver. Chriſtian. Rel.* lib. ii. § 13. note 12, ſeems to intimate, that 1 Cor. vii. 4. is to be relied on as a *text* full in point to prove the unlawfulneſs of *polygamy* amongſt *Chriſtians*; for that it was lawful amongſt the *Jews*, he not only allows, but brings many authorities to prove, in *note* 7. on *lib.* ii. *ſect.* 13. But there is another text, at ver. 2, which, as it has been looked upon as a concluſive argument againſt *polygamy*, I will firſt conſider, and then proceed in order to the following verſes, from ver. 2 to ver. 5, incluſive. The words of the text alluded to are — *Nevertheleſs, to avoid fornication, let every man have his own wife, and every woman her own huſband.* The ſtrength of the whole argument drawn from this paſſage conſiſts in a ſort of * quibble upon

* I have elſewhere obſerved, on the danger of this method of interpretation, we have but to rely on the *ſound* of words, and *all ſecond* marriages are directly forbidden, ver. 27. *Art thou looſed from a wife,*

on the word *wife*, that, as well as the word *huſband*, being in the *ſingular number*—*wife*, not *wives*. But ſuppoſe it had been ſaid, "Let every man have his *own* "ſervant, and every ſervant his *own* maſ-"ter," would it afford a concluſive proof, that becauſe *no man can ſerve two maſters*, therefore no maſter could have *more than one* ſervant?

However, as this text has been, and is, looked upon as a direct proof of the unlawfulneſs of *polygamy* amongſt *Chriſtians*, let us give it a thorough conſideration. In the firſt place, let us reſtore it to its own genuine words; for our *tranſlators* have introduced ſomething which is not in the *original*. The words in the *Greek* are—Διὰ δὲ τὰς πορνείας—the verb *to avoid* is not there—the words τας πορνειας, which we tranſlate *fornication*, are *plural*, not *ſingular*, and ſhould be rendered *fornications*, or *the fornications*—they being in the *accuſative* caſe, are go-

wife? ſeek not a wife. Again, the method of eſtabliſhing doctrines by mere words or ſentences detached from the context, might furniſh us with as direct a prohibition of marriage to *Chriſtians*, as ever was contended for in the primitive churches; for no words can be plainer than μὴ ζήτει γυναῖκα, *ſeek nôt a wife.*

verned, not by the verb *to avoid*, which *is not* in the text, but by the prepoſition διὰ, which *is*. This prepoſition διὰ has various meanings, according to the caſe it governs. Sometimes it governs a *genitive*—ſometimes an *accuſative*, and then it may ſignify—*for*;—ſo *Dr. Hammond* renders it here—*but for fornications*;—alſo —*with reſpect to*—*as to*—*with regard to*—*quod attinet ad*:—ſo ver. 26. διὰ τὴν ἐνεςῶσαν ἀναγκην, may be rendered, *with reſpect to (in reſpect of*—Dr. *Hammond) the preſent neceſſity*. Many authorities might be cited for this uſe of the word, both in ſacred and profane writers; and it ſo ſuits with the ſubject-matter of the verſe in queſtion, that I conceive this to be the ſenſe of διὰ in this place.

The *context* ſhews very plainly, that what *St. Paul* ſays, is in anſwer to ſome *queſtions* put to him *by letter*, and ſent to him at *Philippi*, where he appears to have been when he wrote the anſwer; and if we may judge of the *queſtions* by the * *anſwer*, which is ſurely a very fair way of

* This, in the inſtance before us, is the only way by which we can judge, as we have not the *Corinthians* letter itſelf to inform us of its contents; for want of which, there are ſome paſſages in the chapter *dark and hard to be underſtood*. Still a meaning

of judging, they probably concerned a very infamous, but common practice, that of *married men* lending out or even *marrying*

meaning they certainly must have; and our judgment, with respect to that meaning, should be directed—first, by a consideration of the manners, customs, dispositions, and characters of the *writers*, also of their situation with regard to time and place—secondly, of the character, situation, and office of the *answerer*; whose holy zeal, and consummate knowledge of the *divine law*, must render it impossible for him to write a syllable which doth not exactly harmonize with the Old Testament.

Both these I have endeavoured to keep in view, while I have been setting down my thoughts on this passage of scripture.

When the *Apostle* saith ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐΧΕΤΩ, he certainly uses the verb ἔχω in a larger sense than merely *having*.—This verb signifies to *possess*, *retain*, which is to *continue the possession of*. So it is apparently used, Matt. xiv. 4. where *John the Baptist* tells *Herod*, concerning *Herodias his brother Philip's wife*, whom *Herod* had taken to himself—Οὐκ ἔξεστί σοι ΕΧΕΙΝ αὐτήν. So *Mark* vi. 18. Οὐκ ἔξεστί σοι ΕΧΕΙΝ τὴν γυναῖκα τοῦ Ἀδελφοῦ σου—where the *Baptist* cannot be supposed *merely* to condemn *Herod*'s *having* her at first, but also to declare the unlawfulness of his *retaining*, or *continuing the possession of* her. So here—let every man *retain*, *continue the possession of*—γυναῖκα *the wife*—τὴν ἑαυτοῦ of *himself*—i. e. who is his own property—and not suffer her to go to other men, as the custom was, nor take other men's wives to himself.

The Apostle proceeds—καὶ ἑκάστη τὸν ἴΔΙΟΝ ἄνδρα ΕΧΕΤΩ. Here is an evident variation in the phraseology, on which we shall take occasion to observe hereafter. At present, let it be noticed, that the

ing their *wives* to other people, and of courſe the *married women* going from their *own huſbands* to *other* men. That this

the introduction of the word ΙΔΙΟΝ, muſt affect, and materially, the meaning of the word ΕΧΕΤΩ, and make alſo the word ἀνδρα to be taken in an excluſive ſenſe—as thus—*Let every* (wife) retain, poſſeſs (i. e. *keep to*, as we ſay) the man or huſband *appropriated* to her *excluſively of all other men.*

Thus both parts of the verſe are in the ſtricteſt analogy with the *divine law*, and equally contribute to reprobate the breach of it by "community of "women," which was a *Gentile*-cuſtom.

As for the concluſion againſt *polygamy*, which is drawn from the word *wife*, as well as the word *huſband*, being in the *ſingular* number, it will not hold; for the ſcriptures plainly ſhew us, that *wife* muſt frequently be underſtood in a *diſtributive* ſenſe. A remarkable paſſage of this ſort is in 1 Tim. iii. 12. Let *the deacons be the huſbands of* ONE WIFE—μιᾶς γυναικὸς ἀνδρες.—But can any body ſuppoſe, that there was to be but *one wife* amongſt them all? So in the tenth commandment—*Thou ſhalt not covet thy neighbour's* WIFE—This (like *ox*, *aſs*, *houſe*, *ſervant*) muſt be taken in a *diſtributive* ſenſe, and mean any *married woman* or *women* whatſoever. So Exod. xxi. 33, 34. *If a man dig a pit, and not cover it, and an ox or an aſs fall therein—the owner of the pit ſhall make it good*, &c. Are not *pits*, and *oxen*, and *aſſes*, to be here underſtood? So in the text, the word *wife* means any *woman* or *women* who may be married to the man.

The word *huſband* muſt be underſtood in an *excluſive* ſenſe, becauſe the whole *Bible* ſhews that a woman could have but *one huſband*—here well expreſſed by the ἴδιον ἀνδρα. In ſhort, this ſcripture, like all others, muſt be interpreted according

to

this was the caſe in *Corinth*, may well be taken for granted, when we conſider

to the *analogy of the faith*, by taking a view of the *divine law* in all its parts, and not by confining ourſelves to mere literal conſtruction of a ſingle word—or text—or paſſage; for, by this means, we might be brought into all the errors of the *church of Rome*, or into all the *hereſies* that have been invented; not one of which is without ſome *text* of ſcripture for its ſupport, which being *wreſted* from all the reſt, has been *wreſted* from its meaning, and made to ſignify juſt what the fancies of men have applied it to. It is very truly obſerved by an antient writer, "*Turpe eſt tota lege non inſpecta, vel* "*perlecta, de lege judicare.*" "To judge of the "law, without reading over and examining *the* "*whole*, is ſhameful." He proceeds—"Ita turpe "etiam *theologo textum originalem* in ſcriptura ſa- "cra non inſpicere, aut illum ſtudio præterire, & "tamen ſcripturam explicare velle." "So it is "ſhameful in a *theologiſt* not to inſpect *the original* "*text* in the ſacred ſcripture, or purpoſely to paſs "it by, and yet pretend to explain the ſcripture."

The interpretation which the *Rhemiſts* give to this 1 Cor. vii. 2. is by no means to be deſpiſed—I will here ſet it down; for—

——*Fas eſt & ab hoſte doceri.*——

"Let every one *have*, *keep*, or *uſe* his own wife, "to whom he was married before his converſion; "for the Apoſtle here anſwereth to the firſt queſ- "tion of the *Corinthians*, which was not—whether "it were lawful to marry? but—whether they were "not bound, upon their converſion, to abſtain "from the company of their wives married before "in their infidelity? as ſome did perſuade them "they ought to be." This would ſeem a good expoſition of the place, if the *Apoſtle* had not ſo expreſsly treated *this point* in the following *verſe*.

that

that there were ſo many ſources from which ſuch practices were ſo eaſily derived. The *Corinthians* were a people lewd and * debauched to a proverb—Κορινθιαζειν, to *Corinthianize*, or play the *Corinthian*, was a *phraſe* which expreſſed a man's being abominable:—add to this the fondneſs of the *Greeks* for the maxims of the *divine* PLATO, as he was called, one of which was—κοινας μεν γυναικας, κοινους δε ειναι παιδας, that "women and "children ought to be common:"—add to this the ſect of the *Gnoſtics*, thoſe early *heretics*, who held "a community of "women, and that all marriage was "of † the devil;"—theſe ſpread their errors

* See 1 Cor. vi. 11. former part. *Strabo* writes, that there was at *Corinth* a temple of *Venus*, ſo rich, that it maintained above a thouſand harlots ſacred to her ſervice, ἱεροδούλους ἑταιρας, which were conſecrated both by men and women to that goddeſs. See the advantage and neceſſity of the *Chriſtian* revelation, by *J. Leland*, D. D. vol. i. p. 174. Others ſay, that the number of proſtitutes in honour of *Venus* at *Corinth* was 2000. See *Lett. of Jews to Voltaire*, vol. ii. p. 53.

Strabo, Geog. lib. xii. ſpeaking of the temple of the *moon* in *Comana* of *Cappadocia*, where all manner of the moſt horrid *impurities* were committed, as parts of *religious worſhip*, calls it—"*a little* CORINTH."

† Among the errors of the famous *Manes* or *Manichæus*, in the third *century*, this principle is found—he taught, that "all marriage is of the "devil,

errors far and wide among the *Chriſtian* churches:—and laſtly—the horrid practice of *men's lending their wives to others*, was even a ſort of * law in *Greece*; this originated firſt in *Sparta*, that famous city of *Peloponneſus*, on the edge of which *Corinth* ſtood; from thence it ſpread itſelf into the reſt of the cities of *Greece*, *Corinth*, no doubt, as well as others. The following account of this vile cuſtom is to be found in *Plutarch*'s life of the celebrated *Spartan* law-giver *Lycurgus*. "He (*Lycurgus*) next bethought himſelf how to prevent that wild and womaniſh paſſion of *jealouſy*, by making it a matter of reputation, not only to baniſh from matrimony all violence

"devil, invented by him to tie the ſouls to the "fleſh, and to retard their return to heaven." See *Jortin's Remarks*, vol. ii. p. 50.

* *Grotius*, ſpeaking of the *Jewiſh divorces*, ſaith —"Quod et hodie uſurpant *Mahumetiſtæ*, & olim "*Græci* ac *Latini* tanta licentia, ut & uxores ad "tempus utendas aliis darent *Lacones* & Cato." Which the *Mahometans often practice at this day, and formerly the Greeks* and *Latins, with ſuch licentiouſneſs, that they could grant the uſe of their wives to others for a* GIVEN TIME. *This was the caſe among the Lacedemonians, and Cato alſo did the ſame.*" I thus *tranſlate*, or rather *paraphraſe*, the latter part of *Grotius*' words, otherwiſe they do not ſo well anſwer to the general words *Græci* & *Latini*. See Grot. De Verit. lib. ii. § 13.

"and

" and diſorder, but alſo to allow men
" the freedom of *imparting the uſe of*
" *their wives* to deſerving perſons, that
" ſo they might have children by them.
" And he laughed at thoſe who think
" the violation of the marriage-bed ſuch
" an inſupportable affront, that they re-
" venge it by murders and cruel wars.
" *Lycurgus* thought a man not to be blam-
" ed, who, being in years, and having
" a young wife, ſhould recommend ſome
" virtuous handſome young man, that
" ſhe might have a child by him, who
" might inherit the good qualities of
" ſuch a father, and this child the good
" man loves as tenderly as if he was his
" own getting.—On the other hand, a
" worthy man, who was in love with a
" *married woman* upon account of her
" modeſty, and well-favouredneſs of her
" children, might, without formality,
" *beg of her huſband a night's lodging*;
" that he might, like ſlips of a fine tree
" planted in a goodly garden, have chil-
" dren of a good race, and well related.
" For *Lycurgus* was of opinion, that
" children were not ſo much the pro-
" priety of their parents, as of the *whole*
" *commonwealth*; and therefore he would
" not have them begotten by the *firſt*
" *comers*,

" *comers*, but by the beſt men that could " be found."

This cuſtom was far from being reckoned *criminal* * or *adulterous*, it was applauded greatly; and " ſo far were wo- " men from that ſcandalous liberty which " has been objected to them, that they " knew not what the name of *adultery* " meant."—" A proof of this we have " in *Geradas*, a very antient *Spartan*, " who, being aſked by a ſtranger what " puniſhment their law had appointed " for *adultery?* anſwered—" My friend, " there are no *adulterers* in our country."

* The *community of wives* cannot be conceived to have eſcaped the lewd *Corinthians*, when we conſider how it ſpread far and wide among the *Gentiles*. This is ſaid to have been the cuſtom of the Troglodytes, Agathyrſi, the Maſſagetæ and Scythians, of whom *Strabo* ſaith—" they had their *wives* " *in common*, agreeably to the laws of *Plato*."

Puffendorf has given a long liſt of other nations, which had the ſame cuſtom among them, ſuch as the antient inhabitants of *Britain*, the *Sabeans*, thoſe of the kingdom of *Calecut*, the antient *Lithuanians*, &c. See *Leland*, vol. ii. p. 129, note r.

Diogenes, whom *Epictetus* celebrates with the epithet of *divine*, held that " *women ought to be com-* " *mon*"—looking upon marriage to be nothing; " that every man and woman might keep company " with whom they liked beſt, and that therefore " children ought to be in common." Ib. 132. So the *Stoics* held that *women ought to be in common* among the wiſe, 133.

" But,

"But, replies the ſtranger, ſuppoſe "there were one, how would you puniſh "him?" He anſwered—"The offender "muſt pay to the plaintiff a bull, with "a neck ſo long, that he might drink "out of the river *Eurotas*, from over "the top of mount *Taygeta*." "Why, "'tis impoſſible to find ſuch a bull, ſaid "the man." *Geradas* ſmiling replied—"'Twas juſt as impoſſible to find an "*adulterer* in *Sparta*." It is endleſs to obſerve on the total blindneſs of ſuch people, with reſpect to the *law of* GOD: but when the *Corinthians* were awakened to a ſenſe of *divine* things, though, as well as others in that part of *Greece*, they had been * infected with this *Spartan* leaven, and followed the *practices*, as they had imbibed the principles of their *neighbours*; yet neither cuſtom, example, nor prejudice of education, could ſilence, or any longer ſatisfy their conſciences, and therefore they ſeem to have written to the *apoſtle*, to know his ſenſe of the matter; which he clearly gives them in the words of the text, and which evidently reprobate this

* *Lycurgus* eſtabliſhed his laws in *Lacedæmon* almoſt 900 years before CHRIST, ſo that they had full time to circulate and grow into cuſtoms, not only in *Greece*, but alſo in many other parts of the world.

horrid

horrid * cuſtom. Having, in the preceding *chapter*, diſcuſſed at large the ſubjects of *whoredom* and *fornication*, and lewdneſs in general, he begins this ſeventh *chapter* with an anſwer to the *particular* queſtions propoſed to him in the letter which he had received from them. The paſſage may be thus paraphraſed:—*Now concerning the things whereof ye wrote unto me*—" I ſay, firſt in general, though " not for the reaſons which ſome of your " *philoſophers* have given, nor for thoſe " which the *Gnoſtics* have ſuggeſted, as if " marriage was *wrong* or *ſinful in itſelf*, " but for *prudential* reaſons, ariſing from " the ſituation of things at this time " (ver. 26.) *it is good*, καλὸν, *uſeful, pro-* " *fitable* (ver. 8 and 26.) *for a man not* " *to touch a woman*—to have no dealings " with the *other* † *ſex*. (See Matt. xix.

* By the manner of *St. Paul*'s expreſſing himſelf, 1 Cor. v. 1. he ſeems to inſinuate, that, one man's taking or *having another's wife*, was a matter by no means *unheard of amongſt the Gentiles*; though a man's *having his father's wife* was.

See an inſtance of this ſort of degeneracy among the *Jews*, Amos ii. 7.

† μὴ ἅπτεσθαι γυναικὸς is conſtrued, by ſome learned men, by *ducere uxorem*—to *marry a wife*;—but I rather think our tranſlation right—*not to touch a woman*—for, as the word ἀνθρώπου denotes *man* in a *general* ſenſe, ſo, to make both parts of the ſentence correſpond with each other, the γυναικὸς muſt be general alſo.

" 11, 12. *But with reſpect to the* † *for-*
" *nications* you mention, and concerning
" which you deſire to know my ſenti-
" ments; I anſwer, conformably to the
" law of GOD, which ordains, that a man
" *ſhall cleave to his wife*, &c. (Gen. ii. 24.)
" and that no woman ſhall *depart from*
" *her huſband*, and *go to another man* (ſee
" Rom. vii. 1, 2, 3). *Let every man have*
" *his wife*—την γυναικα ἑαυτου—the woman
" who belongs to him—and not lend
" her out, or ſuffer her to marry another,
" nor let him take a woman who is not
" γυνη ἑαυτου, *his wife*, but another man's;

† There is no neceſſity to reſtrain the word πορνειας in this place, as our tranſlators ſeem to have done, to the idea of what is uſually meant by that term, that is to ſay, *commerce with harlots*; for it is a general word, expreſſive of *adultery*, as well as what is called *fornication*. Thus the *apoſtle* uſes it but a little before in this very *epiſtle*, chap. v. 1. to denote not only *adultery*, but alſo *inceſt*. It is uſed as ſignifying *adultery*, Matt. v. 32. xix. 9; for though it may there ſignify lewdneſs committed before marriage, but not found out till afterwards, yet it muſt neceſſarily alſo be underſtood to mean ſuch acts done after marriage; for our LORD cannot be ſuppoſed to mean that the *former* was a juſt cauſe of *divorce*, and not the *latter*—ſo that the word πορνεια muſt include *both*. πορνειας being plural, well denotes the complicated crimes of the huſband's lending his wife to another man, and the wife's going to another man beſides her huſband, including alſo the crime of him who took her.

" to

"to himſelf. *So alſo let every* married "*woman have her own* proper *huſband*— "τον ἰδιον ἀνδρα—the man appropriated to "her, excluſively of all other men upon "earth, and not depart, or ſuffer her- "ſelf to be *lent* or *given* to any *other* "man."

I would here obſerve, that there is a very remarkable difference of expreſſion, which, though preſerved in many other tranſlations, is not in ours. We render the two clauſes juſt alike, whereas they are not ſo in the original, but—την ΕΑΥΤΟΥ γυναικα, and τον ΙΔΙΟΝ ἀνδρα. The *Latin* tranſlations preſerve this difference of expreſſion—*ſuam uxorem—proprium virum*. Leuſd. ex Mont. So the old and new tranſlations in *Beza*'s Teſtament, and *Barker*'s Eng. Teſt. 1615, and the *Geneva*, 1557. *Let every man have* HIS WIFE, *and every woman her* OWN *huſband. If all ſcripture be given by inſpiration of* GOD, (2 Tim. iii. 16.) and holy men *ſpake as they were moved by the Holy Ghoſt*, (2 Pet. i. 21.) I cannot but think that there is ſome weighty reaſon for the difference of expreſſion, in giving the epithet ἰδιον to the *huſband*, with reſpect to the *wife*, and not to the *wife*, with reſpect to the *huſband*. This is obſervable, not

only in this place, but in * many others. *Eph.* v. 24, 25. τοῖς ἰδίοις ἀνδράσιν, *their own huſbands*—τὰς γυναῖκας ἑαυτῶν, *your wives*;—and ver. 28, τας ἑαυτων γυναῖκας, *their wives*—την ἑαυτου γυναικα, *his wife*.—Again, *Col.* iii. 18, 19. τοῖς ἰδίοις ἀνδράσιν —*propriis viris*—*their* OWN *huſbands*—τὰς γυναῖκας, *your wives* (ἑαυτῶν being underſtood). *St. Peter*, who was the *apoſtle of the circumciſion*, uſes the ſame mode of expreſſion, 1 Pet. iii. 1. *Let the wives be ſubject*, τοις ἰδιοις ἀνδράσιν—*propriis viris* —*to their* OWN *husbands*. The word ἴδιος has certainly an emphatical meaning wherever we find it, therefore muſt have its emphaſis in this place, as well as in others. It ſeems to denote ſuch an *appropriation* of the *husband* to the *wife*, as that ſhe could not *have*, or *go to any other man*. This idea may be illuſtrated from Rom. xiv. 4. *Who art thou that judgeſt*

* Rom. viii. 32. we meet with a very material proof of the *emphatical* import of the word Ἴδιος, to denote CHRIST's being GOD's *own proper ſon*, in ſuch a ſenſe as no creature is or can be. So, in the paſſage under conſideration, the word ἴδιος denotes that the man is the woman's huſband, in ſuch a ſenſe as no other man is or can be. CHRIST, John v. 18, is ſaid to call GOD Ἴδιον Πατερα—His *own proper Father*:—this muſt be in a ſenſe as excluſive of *all other beings*, as the ἴδιος ἀνηρ is excluſive of *all other men*.

another

another man's ſervant? τῷ ἰδίῳ κυρίῳ—*proprio domino*—*to his* OWN *maſter he ſtandeth or falleth.* Here ἴδιος is uſed as an epithet to the *maſter* with reſpect to the *ſervant* (as 1 Tim. vi. 1. Tit. ii. 9.) and muſt denote ſuch an *appropriation* of the maſter to the ſervant, as to exempt the ſervant from the authority, power, controul, command, or ſervice of any other, but that *of his own* (ἰδίᾳ) maſter; for, as was obſerved before, *no man can ſerve two maſters*, though the maſter may have *many ſervants*; nor is any of his ſervants the leſs ſo, becauſe he has others. So here, 1 Cor. vii. 2. and the other paſſages referred to, the huſband is ſtyled ἴδιον, to denote that *no other* man can have any power, propriety, or intereſt whatſoever in the ſociety of the wife, but the ἴδιος ἀνηρ, the proper and appropriated huſband. I own that I can account for this difference of expreſſion in no other way, than by ſuppoſing the *ſcripture* conſiſtent with itſelf, and that the diſtinction ſo evident in the Old Teſtament, was to be preſerved throughout the New Teſtament—that though a man might have *more than one wife*, yet a woman could have but *one husband*; had ſhe more, neither could be ſtyled properly ἴδιος ἀνηρ. for ſhe would be as much the property of

one as of the other, or rather be *in common* between, or amongſt them, according to their number; whereas, doubtleſs, though a man has *two wives*, each may be properly ſtyled γύνη ἑαυτοῦ—* *his wife*. No man may be ſaid to have an *excluſive* property in, or appropriation of himſelf to, a perſon, or thing, which others may ſhare with him: therefore the word ἴδιος is peculiarly adapted to denote the *excluſive* appropriation of the *husband to the wife* to be, like the *excluſive* appropriation of the *maſter* to the *ſervant*, ſuch a one as gives to him *alone*, excluſive of all others, the whole *attention*, *obedience*, and *ſervice* of the party, ſo long as the relation which requires theſe ſhall continue. Whereas γυνη, *wife*, is never found with the *excluſive* ἴδιος, but coupled only with the pronoun poſſeſſive ἑαυτῆ. To illuſtrate what has been ſaid, we may obſerve as to *Jacob* and his two wives, *Leah* and *Rachel*, *Rachel* as well as *Leah*, with reſpect to *Jacob*, was γυνη ἑαυτῳ, *his wife* (Gen. xxx. 26. xxxi. 50.) and he the ἴδιος ἀνηρ, the *husband*, excluſively of all other men,

* The propriety of this can hardly be diſputed, when we reflect that it is the conſtant language of the Old Teſtament.

appropriated

appropriated to *both*, inſomuch that *neither* could have gone to any other man, without being an *adultereſs*: but we no where find *Jacob*, nor any other *polygamiſt*, ſtigmatized as an *adulterer* or *fornicator*, on account of his having *two wives*. That ſuch a cuſtom as *Plutarch* ſhews to have originated from the famous lawgiver of *Sparta*, ſhould reach *Corinth*, which ſtood at the edge of *Peloponneſus*, is not at all ſurprizing, when we find it had even reached to * *Rome*. *Cato* of *Utica* actually gave his wife *Marcia* to his friend *Hortenſius*, and himſelf aſſiſted at the wedding.

The words of the text clearly apply to the forbidding ſo monſtrous a breach of the law of marriage, and apply equally to *polygamy* as to *monogamy*. *Abigail* and *Ahinoam* were, with reſpect to *David*, each of them γυνη ἑαυτῳ, *his wife*—for the

* In ſhort, this cuſtom of *lending* wives to each other was ſo common among the *Gentiles*, that it is inconceivable ſuch a practice ſhould not be among the *Corinthians*. *Cæſar* tells us of the antient *Britains*—"*Ten* or *twelve* of them have wives in com-"mon amongſt them—but every woman's children "are accounted his, who firſt poſſeſſed her when "a virgin; ſo many men, having each of them mar-"ried his proper wife, afterwards agreed upon that "friendly way of poſſeſſing them." De B. G. lib. v. Much more to the ſame purpoſe may be found in *Puffendorf*, book vi. c. 1. § 15.

Holy Ghoſt ſaith, 1 Sam. xxv. 43. *they were both of them his wives:* and therefore he was the ἰδιος ἀνηρ, the peculiar, proper, appropriated huſband to both. If DAVID had taken *another man's wife*, or either of them had been lent out or given to another man, this would have fallen directly under the interdict of the *apoſtle*, who here ſays no more than is exactly conſonant with the *law of Moſes*.

Saying that this text forbids *polygamy*, becauſe the word *wife* is in the ſingular number, is mere trifling; as much ſo, as contending that a man is to love but *one* * *neighbour*, becauſe it is ſaid, *Thou*

* We meet with numberleſs paſſages in the ſcripture, where the *ſingular* is not to be underſtood *excluſively*, that is, ſo as not to include the *plural*, but *diſtributively* ſo as to include it. Witneſs the paſſages referred to, as alſo the *fourth* commandment—"Thou ſhalt do no manner of work, thou nor thy "*ſon*, nor thy *daughter*, nor thy *man-ſervant*, nor "thy *maid-ſervant*, nor the *ſtranger* that is within "thy gates." Are we to gather from hence, that a man is to have but *one ſon*, *one daughter*, *one man-ſervant*, *one maid-ſervant*, &c.? So the ninth commandment—"Thou ſhalt not bear falſe wit-"neſs againſt thy *neighbour*."—Endleſs are the examples of this ſort, which might be brought, to ſhew that, in many inſtances, the *ſingular* number cannot be confined to an *excluſive* ſenſe, but muſt, of neceſſity, be extended *diſtributively*, ſo as to include *many*, and indeed *all* of the kind which is ſpoken of: and in this ſenſe the word *wife* muſt be underſtood, 1 Cor. vii. 2, in order to make the text harmonize with the Old Teſtament.

ſhalt

ſhalt love thy neighbour as thyſelf; not *neighbours*; or that he ſhall keep but *one ſervant*, becauſe it is ſaid, Rom. xiv. 4. *Who art thou that judgeſt another man's ſervant*, in the *ſingular* number, not *ſervants*, in the *plural*: or to argue for *polygamy*, becauſe it is ſaid, 1 Cor. vii. 29. *they that have wives*, and not *every one that has a wife*. All ſuch literal or verbal criticiſm is mere *word-catching*, far below the dignity of fair argument, and deſerves nothing but contempt.

Thoſe who repreſent the *apoſtle* as addreſſing himſelf to *ſingle* perſons, and adviſing them to marry, *to avoid fornication*, make him guilty of evident *tautology*—for the eighth verſe is expreſſly addreſſed to the *unmarried* and *widows*. After wiſhing that all, like himſelf, could live *unmarried* (that they might have leſs diſtraction in their attendance on the ſervice of GOD, ver. 35.) he adds —*but if they cannot contain let them marry, for it is better to marry than burn*—πυρουσθαι, to *be fired*, to be *on fire*—(comp. *Cant.* viii. 6. *Hoſ.* vii. 4.) that is, with *luſt*, or unchaſte deſires, by which they might be driven into the commiſſion of *fornication*, and all *manner of uncleanneſs*;—which is, in effect, ſaying the ſame thing over again, as ſome would have him

him to ſay at the *ſecond* verſe, the very terms of which ſhew it to be addreſſed to *married perſons*; for how could the *apoſtle* ſay to a *ſingle man—let him have*—ἐχετω, *retain*—γυναικα ἑαυτου, *his wife*; or to a *ſingle woman—let her have*, i. e. *keep to*—τον ἰδιον ανδρα, *her own husband?* The immediate connection of this verſe with the three following, which can belong to *married people only*, is another ſtrong argument for the truth of this obſervation. Beſides, if we underſtand the ἑκαστος, *every man*, and the ἑκαστη, *every woman*, to relate here to any but the *married people*, it may ſeem to make the *apoſtle* command *every one to marry*, whether they chuſe it or not, contrary to ver. 7, 8. The word ἑκαστος is certainly *relative*, and muſt agree with ſome *maſculine* ſubſtantive underſtood: this can be, (agreeably to the reſt of the verſe) nothing but ἀνηρ, which, in the laſt clauſe, muſt ſignify *husband*—τον ἰδιον ανδρα, *her own husband*, and ſo in the *four times* it is uſed in the two *following* verſes. The word ἑκαστη is alſo *relative*, and muſt agree with ſome *feminine* ſubſtantive underſtood; this can be no other than γυνη, which, in this verſe, is rendered *wife*; and ſo the *four times* it is uſed in the following verſes. If the ανηρ and γυνη which

are

are *underſtood*, had been rendered as they are uniformly in the reſt of the *context*, all difficulty in underſtanding, and all diſputes about, the *apoſtle*'s meaning had been ſaved, and the *evil alluded to* reprobated in as plain terms as the *apoſtle* intended it ſhould; for the verſe would have ſtood thus—*Let every husband* (or married man) have *his wife*—γυναῖκα ἑαυτου, the wife that belongs to him—*and every wife* (or married woman) have *her own husband.*

When he addreſſes himſelf to *ſingle perſons*, and adviſes them to *marry* to *avoid fornication* (which is certainly the meaning of ver. 9.) he does not uſe a *doubtful periphraſis*, but ſpeaks the matter in the common uſual phraſe—γαμησάτωσαν —*let them marry.* There is ſomething remarkable alſo at the tenth and eleventh verſes, where, in anſwer to ſome queſtion put to him in the *Corinthians* letter, probably about *married perſons*, who were in a ſtate of *ſeparation*, he ſays—*Let not the wife depart from her husband, but if ſhe depart*—μενέτω ἄγαμος—*let her remain unmarried.* Comp. Rom. vii. 3. and 1 Cor. vii. 39. This is ſaid to be the *command of* God, ver. 10; how is it that it is not extended *to the husband?* It is only ſaid—*Let not the husband put away*

away his wife. Had he conſtrued Matt. xix. 9. by the *ſound* inſtead of the *ſenſe*, he moſt probably would have ſaid of the *husband* alſo, μενέτω ἄγαμος, *let him remain unmarried*, in caſe of *her departure*, or of his *putting her away*.

But as thoſe *falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of* CHRIST, 2 Cor. xi. 13. had, by their *erroneous* and monſtrous doctrines, ſaying, "that all marriage was of the *Devil*" (for ſuch was the doctrine of the *Gnoſtics*) ſadly diſtreſſed the conſciences of weak people, and led them to think, that, as *marriage* was a *ſinful* thing, therefore all conjugal intercourſe between married people muſt be *ſinful* too, we find the *apoſtle* proceeding, ver. 3, to anſwer that part of the *letter* which related to their diſtreſs on this account. But, ſo far from deeming the intercourſe of married perſons wrong, he ſays—"Let the huſband "render unto the wife *due benevolence*, "Ὀφειλομενην ἐυνοιαν (which anſwers to "the עונה of *Moſes*, Exod. xxi. 10. and "which we decently render *duty of mar-*"*riage*) and likewiſe *the wife unto the* "*husband. The wife has not power over* "*her own body*, ſo as to withdraw herſelf "entirely from the *conjugal debt*, *but* "*the husband* may, as a matter of right,

"have

" have acceſs to her at all proper times and
" ſeaſons. Likewiſe *the husband has not*
" *the power* (οὐκ ἐξουσιάζει) *of his own body*,
" ſo as to withdraw from the conjugal
" intercourſe with his wife, *but the*
" *wife*, as a debt due from the contract
" which the man is under to her, by the
" very terms of their union, has a right
" to his *ſociety*.

" Therefore, *defraud ye not one the*
" *other*, μὴ ἀποστερεῖτε ἀλλήλους, do not *de-*
" *prive* or *wrong* each other in theſe re-
" ſpects, under a falſe notion of its be-
" ing ſinful to come together as man
" and wife. There may be *times*, in-
" deed, when both may find it expe-
" dient, and therefore both conſent to
" ſeparate for a while; as on occaſion of
" particular abſtinence and devotion:
" but let not even this exceed the bounds
" of prudence, leſt, if it ſhould, *Satan*
" ſhould take the advantage of you, and
" tempt you to gratify, in an unlawful
" way, thoſe deſires which may lawfully
" be ſatisfied between married perſons.
" However, I do not inſiſt upon the mat-
" ter of your parting, even for a ſeaſon, by
" way *of commandment*, κατ' ἐπιταγὴν, but
" by way of *permiſſion*, κατὰ συγγνώμην."
See 2 *Cor.* viii. 10.

I take

I take the Ὀφειλομενην ευνοιαν of *Paul* to anſwer exactly to the word עונה which is rendered *duty of marriage*. This is mentioned by *Moſes* to be ſtill due to the *firſt wife*, though a man take a *ſecond*. *Exod.* xxi. 10. Therefore this paſſage of *St. Paul* no more concludes againſt *polygamy*, than that of *Moſes*, which actually ſuppoſes it. The root ענה means to *act upon ſome perſon or thing*—and, in *Kal*, to *lie with a woman*, Gen. xxxiv. 2. Deut. xxi. 14. Deut. xxii. 24, 29: ſo that by comparing ſcripture with ſcripture, we ſhall find one part explain the other. There is a ſimilarity of expreſſion between *Moſes* and *Paul*, which, I own, makes me think that the *latter* copied the ſentiments of the *former*, upon the ſubjects before us. *Moſes* ſaith לא יגרע ועונתה *her duty of marriage he ſhall not withhold—ſubtract—withdraw—keep back from* her: *Paul* ſays—*let the husband render to the wife due benevolence*—Ὀφειλομενην Ευνοιαν—which is ſaying the ſame thing, in other words indeed, but with the ſame meaning. To *render* to another their due is not to *withold* it; and not to *withold* it is to *render* it. *Paul* ſays, μη αποστερειτε—*Moſes* ſays לא גרע which the LXX actually tranſlate ου αποστερησει. This is the very identical verb which we tranſlate *defraud*

defraud not. גרע ſignifies to *ſubtract* or *withdraw*—to *withhold or keep back*;—the Greek ἀποστερεω has the *ſame meaning*—ſo that *Paul* may be ſaid to tranſlate, juſt as the LXX have done, the גרע of *Moſes*. The only ſhadow of difference between the *Jewiſh law-giver*, and the *Chriſtian apoſtle*, conſiſts in the explicitneſs of the *latter*, and conciſeneſs of the *former*. *Moſes*'s words imply what *Paul*'s declare, and, *vice verſâ*, *Paul* declares what is implied by *Moſes*. If the *huſband* is not to withold the *marriage-duty* from *the wife*, this muſt imply that the *wife* is not to withold it from the *huſband*. There muſt be a parity of reaſon in both caſes. Neither *husband* nor *wife* can *have any ſuch power over their own bodies*. This is plainly *ſaid* by *Paul*, and, in conſiſtence with the *law of marriage*, muſt evidently be *meant* by *Moſes*. For my own part, I as much believe that *Paul* had the doctrine in Exod. xxi. 10. in his mind, when he * wrote that part of

* On looking into *Pole* Syn. in 1 Cor. vii. 3. I find him of the ſame opinion—"Reſpexit hic "*Paulus* locum illum, Ex. xxi. 10. ibi enim idem "quod hîc marito præcipitur." "*Paul* here "looked back to that place in Exod. xxi. 10. "for there the ſame thing is commanded to the "huſband as here."

the

the anſwer to the *Corinthians* letter, wherein he ſolved their difficulties about the *intercourſe* of married people, as it is now in my mind, while I am writing theſe words; and thus, upon good authority, even that of the mind of GOD as delivered by *Moſes*, he could be ſo peremptory in declaring that *ſuch intercourſe* was *duty* on both ſides, and therefore could not (as the *Gnoſtic* doctrine might have led them to ſuppoſe) be *a ſin*.

St. Paul, who, before his converſion, *had profited in the Jews religion above many his equals in his own nation*, *Gal.* i. 14. could hardly, after his converſion, be ignorant of the law of *Moſes*; ſo far from it, he was, undoubtedly, a moſt accompliſhed teacher of it. Witneſs the maſterly manner in which he explains the ſenſe and meaning of the *moral* law, and unfolds the whole deſign of the *ceremonial* law. By the firſt, he demonſtrated the neceſſity of the *goſpel* for ſalvation—by the *ſecond*, he ſhewed the *goſpel* to have been one and the ſame, though under different diſpenſations of it, from the fall of *Adam* to the coming of *Jeſus Chriſt*. Now to ſet *Paul*, as a lawgiver, in *Moſes'* ſeat, and to repreſent him as condemning that which was not condemned by the *law of Moſes*, is to make

make him act inconſiſtently with his own declaration, Rom. iii. 31. *Do we make void the law through faith?*—GOD *forbid! yea—we eſtabliſh the law.* It is to make him tranſgreſs the law, by deſpiſing that ſolemn ſanction, which equally forbad *adding to it, or diminiſhing from it*; and to put him in much the ſame ſituation with thoſe, whether *men or angels*, who preached *any other goſpel* than *that which he preached*; for to preach any *other law* than that *which was given by* MOSES, is as great an offence as to preach any other *goſpel* than that which *came by* JESUS CHRIST. This we may learn from the very words of the law itſelf. Deut. iv. 2. xii. 32.

Dr. Whitby, a very laborious and learned commentator, in his comment on *—the huſband, ἐκ ἐξουσιάζει, hath not power of his own body, &c.* ſays — "Here "is a plain * argument againſt *poly-*
"*gamy.*"

* "Sane *patres Tridentini*," ſaith one, "ſi ad-
"huc in vivis eſſent, ipſis immortales agerent gra-
"tias, quod a ſcripturis anathematis in polygamos
"vibrati juſtitiam atque æquitatem defenderint,
"eaque præſtiterint quæ ipſi ne quidem audere
"voluerint."

"Truly the *fathers* of the *council of Trent*, if
"they were yet alive, would give immortal thanks
"to thoſe who ſhould defend, out of the holy
"ſcripture, the juſtice and equity of their *curſe*
"brandiſhed

" *gamy.*" That here is a plain argument to prove that he ſhall not withold the *duty of marriage* from the wife, and that, in this reſpect, *neither* ſhall *defraud* or withold from the other, on proper occaſions, the *conjugal debt*, is very certain. But as what is here ſaid, is founded in the very *nature* and *eſſence* of the *marriage-relation*, it muſt equally concern all that ever have married, or ſhall marry, to the end of the world, as well under the Old Teſtament as the New Teſtament; it bears equally hard, if it be an argument againſt *polygamy*, on the man who, having *one* wife, *took another* in the days of *Moſes*, as on any one who ſhould do ſo at this hour (for certainly the marriage-relation muſt always be the ſame) and will prove much more againſt certain *diſtinguiſhed characters* under the Old Teſtament, than I dare ſay the author meant it ſhould. When learned and pious men find out " plain " arguments" againſt things which are not mentioned, or even hinted at, in the *text*, it is a ſhrewd ſign that * *prejudice*, and

" brandiſhed againſt *polygamiſts*, and who ſhould " do that, which they themſelves would not even " dare to attempt."

* How this learned man's *prejudices* warred againſt his *judgment* (like many others who want to ſupport a pre-conceived opinion, againſt the *truth* which would

and not *judgment*, dictates the *comment*. The *Corinthians* had a very "plain argu-"ment" againſt their fears about married perſons *cohabiting* together; and if they compared this ſcripture, ver. 3, 4, with what *Moſes* ſo poſitively laid down, Exod. xxi. 10. the *polygamiſts* among them were no more to forſake the company of *their wives*, ſo as to withold the *duty of marriage*, than thoſe who had but *one wife* were to withdraw themſelves from *her ſociety* in the *ſame* reſpect.

That there were many *polygamiſts* among the *Gentile* converts, as well as

would overturn it) may be ſeen from the conceſſion he falls into, in his note on Mark x. 11. in the following words—"Since to commit adultery is to "violate the bed of another perſon, he that com-"mits adultery againſt his wife, muſt violate her "bed, which no huſband can do only by doing "that which an huſband lawfully might do. Since "then a right to *polygamy*, is a right to marry more "wives than one, he that hath this right, cannot "violate the bed of his firſt wife, by aſſuming ano-"ther to it. It *therefore muſt be acknowledged*, either "that the huſband, under CHRIST's inſtitution, "and by the original law of matrimony, had no "ſuch right, or that he that marrieth another "cannot, by that, commit adultery againſt his firſt "wife." Here is a fair ISSUE IN LAW joined—and muſt be tried by THE LAW—for CHRIST made no *inſtitution* whatſoever on the ſubject of *marriage*, but only *declared*, *explained*, and *inforced* thoſe already made and recorded in the LAW *which was given by* MOSES. This LAW, like all other RECORDS, is to be tried by ITSELF—taking the WHOLE TOGETHER.

among the *Jewiſh*, there can be but little doubt; for, as * *Grotius* obſerves—*Inter Paganos paucæ gentes una uxore contentæ fuerunt*—"Among the *Pagans*, few "nations were content with one wife;" and we do not find the *apoſtle* making this any bar to *church-memberſhip*, though he expreſſly does to *church offices*. See before, p. 200. It can hardly be ſuppoſed, that if *polygamy* were ſinful, that is to ſay, an offence againſt the law of GOD, the great *apoſtle* ſhould be ſo liberal and ſo particular, in his epiſtle to the *Corinthians*, in the condemnation of every other ſpecies of illicit *commerce between the ſexes*, and yet omit this in the black catalogue, chap. vi. 9, &c. or that he

* *De Verit.* lib. ii. § 13. So *De Jure*, lib. ii. cap. 5. § 9. he ſays—"Sed & apud *Græcos*, CE-"CROPS primus, teſte *Athenæo*, μιαν ἑνι ἐζευξεν, "*unam fœminam uni marito attribuit:* quod tamen "ne Athenis quidem diu obſervatum Socratis & "aliorum exemplo docemur." *But among the Greeks*, CECROPS *firſt*, as *Athenæus witneſſeth*, *allowed one woman to one man*; *which*, *neverthleſs*, *was not long obſerved*, *even at* ATHENS, *as we are taught by the example of* SOCRATES *and others.*

παλαι γαρ ἐιωθεισαν και Ἑλληνες, και Ιυδαιοι, και δυο ἢ τρισι, ἢ πλειοσι γυναιξι νομῳ γαμικ καλα ταυτον συνοικειν. Theodoret—cited by *Whitby*, on 1 Tim. iii. 2.

"*The Jews and Greeks were wont to be married* "*to* TWO *or* THREE, *and even* MORE *wives toge-*"*ther.*"

ſhould

ſhould not be as zealous for the honour of the *law of marriage*, and of the *ſeventh commandment*, which was evidently to maintain it, as *Ezra* was for that poſitive law of Deut. vii. 3, againſt the marrying with *heathens*. *Ezra* made the *Jews put away the wives* which they had illegally taken, and even the very *children* which they had by them; How is it that *Paul*, if *polygamy* was ſinful, did not make the *Gentile* and the *Jewiſh* converts put away *every wife* but the *firſt*, and annul every *polygamous contract?* Why not ſay, that being the *husband of one wife* was as neceſſary to the being a *Chriſtian*, as to be choſen a *Biſhop* or *Deacon?* for it certainly was, if *polygamy* be *ſinful*. *John the Baptiſt*, at the expence of *his liberty*, and afterwards of his life, honeſtly, openly, in words that it was out of the reach of all commentators to ſophiſticate, or give more than one meaning to, told *Herod*, with reſpect to *Herodias*, his *brother Philip's wife—It is not lawful for thee to have her*. But how could *Paul*, with truth, ſay to the *Epheſians*, the *Corinthians*, or any other people amongſt whom he miniſtered—*I have not ſhunned to declare unto you*, πασαν την βουλην, ALL (the whole) *counſel of* GOD—if *polygamy* were a ſin, and he did not as openly and

plainly declare againſt it, as he did againſt every other fleſhly tranſgreſſion of GOD's *pure and holy* law? That he has no where done this, I may ſay—*res ipſa indicat.*

As for taking a *text* here or there, detaching it from the *context*, and the *context* itſelf from the reſt of the *Bible*; then chuſing out a ſingle *ſentence*, or *word* in a *ſentence*, this too without any reference to the original *Hebrew* or *Greek*, and becauſe it ſeems to *ſound that way*, to make it a proof of ſome opinion we have been taught to hold; it is that ſort of criticiſm which may make the ſcripture prove any thing, and every thing, juſt as fancy leads, and, in ſhort, muſt render the ſcriptures themſelves as vague and indeterminate as the minds of men are.

Whoever has red the hiſtory of that *renowned* worthy, Alderman *Whittington*, whoſe *biographer* tells us that he was twice *Lord Mayor of London*, may recollect a circumſtance in that *great* man's life, which affords an exemplification of the aptneſs which poſſeſſes the human mind, to interpret *ſounds* into that particular *ſenſe* which its own prejudices, however imbibed, wiſh to put upon them. It is ſaid that *Whittington*, being an apprentice in the *city*, left his maſter with

with an intent to go into the *country*. It being about the time of evening, he ſat himſelf down ſomewhere in the ſkirts of the town; his ear was caught with the ringing of *ſix bells*, he liſtened attentively to them, 'till at laſt he perſuaded himſelf that they proclaimed his future greatneſs in the following *ſounds*:

1 2 3 4 5 6
" Turn again *Whittington*,
1 2 3 4 5 6
" Lord Mayor of *London*."

He was ſo captivated with the conceit, that he not only imagined the *bells* * ſaid this to him, but that all who heard them muſt give their *peal* the ſame interpretation; and, no doubt, under ſuch a prepoſſeſſion, it would have been almoſt impoſſible to have perſuaded him to the contrary.

So, when men have been brought up under the prejudices of *vulgar opinion* and *common error*, and have their minds ſwayed and biaſſed by long cuſtom to one certain

* " We have an homely Engliſh proverb, which " ſays—' As the fool thinks, the bell clinks'— " A proverb applicable, in our opinion, to all ar- " guments founded on the *ſound*, and arbitrary " meaning of words." Lond. Review for 1778, page 75.

..., they have but to meet
... ſcripture which ſeems to
... *ſenſe* of things, that *ſenſe*
...diately chime in with the *ſound*,
... together, almoſt beyond the
... of conviction to the contrary,
... them ſtill more ſtrongly in their
...ments. What theſe may happen to
..., makes very little difference—whether
it be *tranſubſtantiation*—praying to ſaints
—worſhipping images—the doctrine of
purgatory—or, "though *polygamy* was
"*allowed* under *the law*, it is forbidden
"*under the goſpel*"—or, in ſhort, any
other popular prejudice; they will al-
ways act towards ſcripture as *Whittington*
did with *the bells*, till that liberality of
mind, which ought to poſſeſs us, as the
privilege of thinking and reaſonable be-
ings, opens the way to *free enquiry*—
then, and not till then, we ſhall be *noble*
like the *Bereans*, Acts xvii. 11. who
would no longer be led by their own
prejudices, or prejudiced by other peo-
ple's opinions, but *received the word of*
GOD *with all readineſs of mind, and ſearch-
ed the ſcriptures daily, whether thoſe things*
(which they heard preached by *Paul*)
were ſo. The ſcriptures which theſe *Jews*
at *Berea* ſearched ſo *diligently*, muſt have
been the ſcriptures of the Old Teſta-
ment;

ment; no others, if written, could then have come to their hands; but they compared the New Teſtament as preached by *Paul*, with the Old Teſtament of *Moſes and the prophets*, that they might judge whether the things he declared to them were of divine authority, anſwerable to former revelations of GOD's mind and will, or not. This is the method which I have endeavoured to obſerve throughout this book, and which I moſt ſincerely recommend to every reader, as well as to every perſon who wiſhes to *know* and to *do* the will of GOD. If once we detach the New Teſtament from the Old Teſtament, there is not a ſingle *hereſy* that will not find ſomething to ſay for itſelf, perhaps more than we may be able very eaſily to anſwer. But let us carry what we hear to the Old Teſtament; if it exactly tallies with that, we may be ſure it is a right interpretation of the New Teſtament; if otherwiſe, it muſt be falſe, becauſe the mind and will of GOD can never vary, diſagree with, or contradict itſelf. I do not ſay theſe things with regard to any particular doctrine of the New Teſtament, but with reſpect to the whole. The doctrine of a *Trinity in unity* — the *incarnation* — *birth* — *life* — *teaching* — *miracles* — *ſufferings* — *death* — *burial*

burial—reſurrection—aſcenſion—glorification, and *interceſſion* of *Jeſus Chriſt*, together with the aſpect theſe things bear towards the ſalvation of mankind, if only related in a book, no ſingle article of which was ever heard or thought of for *four thouſand* years together, would challenge no more of my aſſent or belief, than the *Koran* of *Mahomet*, the *Zend* or *Zend-aveſta* of *Confucius*, or the *Shaſter* of the *Bramins*. But when I compare theſe things with what is contained in the Old Teſtament, to which the New Teſtament ſo often refers for their truth, I then can no more ſuppoſe them to be falſe, than I can ſuppoſe it poſſible for men to ſee into futurity, exactly delineate what is to happen ages before it comes to paſs, and ſo exactly, as that the event ſhall be a literal fulfilment of all that is foretold, unleſs *He* who is *perfect in knowledge* hath made a revelation or diſcovery of things which no mortal wiſdom or foreſight could have ever otherwiſe been acquainted with. Therefore, when we compare the New Teſtament with the Old, we may be aſſured that it is as impoſſible to be falſe, as that a *dozen dice* ſhould be thrown the ſame number for a million times running; no hazard or caſualty could bring ſuch a thing

within the moſt acute calculation of chance; therefore I conclude, that nothing ſhort of *infinite wiſdom* and *divine contrivance* could ever firſt *declare*, and then *fulfil*, the wondrous things which are written in *Moſes* and the *prophets*. When therefore I hear of a doctrine as taught in the New Teſtament, I am certain, if it be true, it muſt accord with the ſcriptures of the Old Teſtament. Thither I carry it; if I find it does not exactly *tally* with what I find there, I am certain it is falſe, and muſt ariſe from ſome miſconception, and, of courſe, ſome miſinterpretation of the paſſage where it is ſuppoſed to be found. I am told that *ſin is a tranſgreſſion of the law*; when I hear it aſſerted that *polygamy* is *ſinful*, I conſult *the law*; if it be forbidden *there*, I agree to the *ſinfulneſs* of it; if not forbidden there, but * *allowed*, I find myſelf reduced to this *dilemma*—either the aſſerter of ſuch a propoſition, who ſays he takes it from the New Teſtament, is *miſtaken*, which is *probable*, or the New Teſtament muſt *contradict the law*, which is *impoſſible*.

* "*Lex Hebræa omnem ſpurcitiem inhibet, ſed plures uni concedit uxores.*" GROTIUS. "The "*Jewiſh* law reſtrains all filthineſs, but allows a "plurality of wives to one man."

With

With reſpect to what is frequently urged againſt *polygamy* among *Chriſtians*, that "though it was allowed by the *law* "*of Moſes*, yet it is *forbidden by the law of* "*Chriſt*"—by which CHRIST is made a repealer of the *old*, and a giver of a *new law*—it ſo affects His character as the *Meſſiah*, as to render Him, if it be true, *not* the perſon which *Moſes* and the *prophets* repreſent Him, or what He repreſented Himſelf to be. The diſcuſſion, therefore, of this *horrid poſition* requires, and ſhall have, a *chapter* by itſelf.

At preſent, I will advert to an argument taken from the New Teſtament to prove the unlawfulneſs of *polygamy* among *Chriſtians*, though *allowed* to the *Jews* under the Old Teſtament. *St. Paul*, Eph. vi. 32. and in ſome other paſſages, repreſents marriage as a figure or repreſentation of *Chriſt* and *His church*, which is but *one:* whereas, having *more wives* than one at a time, deſtroys the *analogy* which the marriage-ſtate bears to CHRIST *and His church*. In anſwer to which, I would aſk, If CHRIST *and His church* were not as much *one* under the Old Teſtament as under the New Teſtament? Iſ. liv. 5. *Thy Maker is thine huſband, the* LORD *of Hoſts is his name; the* GOD *of the whole earth ſhall He be called.* The

church,

church, taken *collectively*, is but *one*; but *diſtributively*, it conſiſts of *many*. Rom. xii. 5. *We being many, are one body in* CHRIST—and 1 Cor. xii. 12. *For as the body is* ONE, *and hath many members, and all the members of that one body being many, are one body, ſo alſo is* CHRIST. So that the argument againſt *polygamy*, taken from the *union* and *unity* of CHRIST and *His church*, rather leans the other way; unleſs, contrary to ſcripture and fact, it could be proved that the *church* conſiſted but of *one member*; whereas it conſiſts of *many*, and yet is but *one body—one houſehold*—Eph. ii. 19. *One family*, even tho' the *ſaints in heaven* be alſo taken into the account. Eph. iii. 15. The *bride* or *ſpouſe* of CHRIST is but *one*—i. e. *one church*; yet every member of that *church* is as diſtinctly the *ſpouſe of* CHRIST, as really *married to Him that roſe from the dead* (Rom. vii. 4.) as the *whole* is, collectively conſidered. Surely theſe ſcriptural illuſtrations of the nature of the marriage-bond, afford a complete anſwer to that queſtion, "If a man hath *two wives*, "how can he be *one fleſh* with *both*— "or *each one fleſh* with him?" See Eph. v. 30.

We alſo read not only of the *church of Chriſt* in the *ſingular* number, but of the

churches

churches of Chriſt in the *plural*, about forty times in the New Teſtament; which, by the way, is at leaſt as concluſive an argument for *polygamy*, as the other is *againſt* it.

From the making CHRIST and *His church* an emblem of *marriage*, or *marriage* an emblem of CHRIST *and His church*, ſome have looked upon it as a *ſacrament*. There is certainly an *outward ſign* of ſomething *ſpiritual*; but as there wants that which is eſſentially neceſſary to make it a *ſacrament*, which is GOD's own appointment of it as ſuch, the more ſcriptural profeſſors of *Chriſtianity* reject it. For the ſame reaſon I would reject thoſe arguments againſt *polygamy*, which are drawn from the *union of Chriſt and His church*, becauſe GOD has no where eſtabliſhed their authority (that I can find) either in the Old Teſtament or the *New*. Theſe arguments would have been juſt as concluſive under the *former* as under the *latter*. The *church* is called the *married wife*. Iſ. liv. 1. *Her* REDEEMER, *the* LORD *of hoſts*, is called *her Husband*, ver. 5; but never did *Iſaiah*, nor any other of the *prophets*, uſe this as an argument againſt the *polygamy* of the people. If this was not done, or ſo much as hinted at, under the Old Teſtament, why are we

we to conceive it to be done under the *New*, when the ſame things and perſons are equally repreſented under both?

Had *polygamy* been intended to have been condemned under the New-Teſtament diſpenſation, I ſhould humbly ſuppoſe that OUR LORD would have put the matter out of queſtion by words too plain to admit of the leaſt diſpute: that He *whoſe loins were girt about with faithfulneſs* (Iſ. xi. 5.) would have been at leaſt as *faithful* to His hearers of *the loſt ſheep of the houſe of* ISRAEL, to whom He was ſo immediately ſent (Matt. xv. 24.) and ſpoken to them in as *plain* and *unequivocal terms* as *John the Baptiſt* did to *Herod*, upon the ſubject of *his brother Philip's wife* (*Matt.* xiv. 4.) There cannot be the leaſt doubt, that numbers of our LORD's *multitudes of hearers* were *polygamiſts*, *all* in *principle*—*many* in *practice*; nor can it be doubted, that if this was againſt the *law of marriage*, the law of the *ſeventh* commandment, or any other *poſitive law* of GOD, it muſt be a mortal, damnable * ſin, involving the *man* as well as the *woman*

* *St. Auguſtine*, lib. xxii. c. 47. againſt *Fauſtus*, ſays of *polygamy*—"*Quando mos erat crimen non erat.*"—"When it was a cuſtom, it was no "crime."—How this great man could be capable of

woman in deſtruction and perdition. *Paul* could declare openly, that if *a woman, living her husband, be married to another, ſhe*

of ſuch an abſurdity is aſtoniſhing.—The idea of a *ſinful act* loſing its *criminality* from *cuſtom*, or the frequency of the commiſſion of it, leaves little room for GOD's command, Exod. xxiii. 2. *Thou ſhalt not follow a multitude to do evil. Nunc propterea crimen eſt*, ſaith he, *quia mos non eſt.*—"Now it is a crime, "becauſe not cuſtomary."

St. *Chryſoſtom*'s account of the matter is much more conſiſtent with ſcripture and common ſenſe, when, ſpeaking of *Abraham* and *Hagar*, he ſays —ὐδέπω γαρ ταῦτα τότε κεκωλυτο — *Theſe things were not then forbidden.* Indeed *Auguſtine*, in other parts of his writings, ſpeaks much in the ſame manner. "There was (ſays he) a *blameleſs* cuſtom "of one man having many wives—for there are "many things which at that time might be done "in a way of *duty*, which now cannot be done but "*licentiouſly*—becauſe, for the *ſake of multiplying* "poſterity, *no law forbad a plurality of wives.*" See Grot. de Jur. vol. i. p. 268. note [h]

St. Auſtin, like others of the fathers, ſeems to have ſuppoſed that the command, *Be fruitful and multiply*—and the allowance of *polygamy*, as a means of fulfilling it, went hand in hand together:—that as that command—"Ratione multitudinis liberorum, perti-"nuit ad tempora ante CHRISTUM; non ad *nos* "qui alio vivimus ævo—quia hodie, repleto "mundo, non tam neceſſarium ſit quam olim—"mundum non deſiderare illud *creſcite & multipli-"camini*"—therefore the allowance of *polygamy* ceaſed with the neceſſity of the *command* which it accompanied.

Thus, as is uſual, one abſurdity begat another. Thoſe who could be perſuaded, that the command for

ſhe ſhall be called an adultereſs, and vouches the *law of* GOD for his authority, *Rom.* vii. 1, 2, 3. How is it that CHRIST did not openly ſay the ſame thing on the part of the man?—Becauſe, if He had, He could *not* have *vouched the law of* GOD for His authority; and for the ſame reaſon that he could not *ſay* it, he could not *think* it, for GOD's *law was within his heart*, Pſ. xl. 8. and no *thought* could ever be in the *pure* and *perfect* heart of CHRIST, but what was exactly conformable, *in all things*, to the *pure* and *perfect law of* GOD. Let us then carry what OUR LORD ſaith againſt *divorce*, Matt. xix. 9. to the *law and to the teſtimony*, and it can no more conclude againſt *polygamy*, ſimply conſidered, than it concludes againſt *bigamy*, or a man's marrying a *ſecond* wife after the death of his *firſt*, and being *twice married*. Some of the primitive fathers cited it, to prove

for the propagation of the human ſpecies, was only obligatory on former ages, might very conſiſtently ſuppoſe, that even marriage itſelf had very little to do with *Chriſtians*, and that therefore *polygamy* became an *evil*, which they allowed to have been a *lawful* thing, and even *duty*, in times paſt. Such are the γραωδεις μυθοι—the *aniles fabellæ*—the *old women's ſtories*—which the *fathers* told, till they believed them, and, on their authority, they are believed to this hour!

that *every ſecond marriage was adultery*; but here their learned and pious advocate, *Dr. Cave*, does allow, that "they "ſtretched the ſtring till it cracked "again."

I might alſo obſerve, that, if *polygamy* was a ſin, and even a *national* ſin, an *epidemical* tranſgreſſion of the law of GOD, it is very extraordinary that OUR LORD'S *fore-runner*, *John the Baptiſt*, who came to *preach repentance*, ſhould not mention, nor even hint at it; for his commiſſion ran thus—Luke i. 17. *To turn the hearts of the fathers unto the children, the diſobedient to the wiſdom of the juſt; to make ready a people prepared for the* LORD.

No man could have a fairer opportunity to bear his teſtimony againſt a *national ſin*, than the *Baptiſt* had; for it is ſaid (Matt. iii. 5.) *Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan*; and among the numbers *who were baptized of him in Jordan, confeſſing their ſins* (ver. 6.) there were *many harlots* (chap. xxi. 32.) So that it is evident he did not ſpare to inveigh moſt ſharply againſt the ſin of *fleſhly uncleanneſs*; had *polygamy* been of this kind, he doubtleſs would have preached againſt it, which, if he had, ſome trace would moſt probably have been left of it, as there

there is of his preaching againſt the ſin of *whoredom*, by the *harlots* (αἱ * πορναι) being ſaid to *believe on him*; which they certainly would not have done, any more than the *Scribes* and *Phariſees* (Matt. xxi. 32.) if the preacher had not awakened them to a deep and real ſenſe of their guilt, by ſetting forth the heinouſneſs of their ſin. He exerted his eloquence alſo againſt *public grievances*, ſuch as the extortion of the public officers of the revenue—the *publicans*—τελωναι—*tax-gatherers*—likewiſe againſt the oppreſſive methods uſed by the *ſoldiery*, who made it a cuſtom either to take people's goods *by violence*, or to *defraud* them of their property, by extorting it under the terror of *falſe accuſation*. Theſe were *public grievances*, againſt which the *Baptiſt* bore ſo open a teſtimony, that the *publicans* and *ſoldiers* came to him, ſaying—*What ſhall we do?* This being the caſe, is it conceivable that a man of the *Baptiſt*'s character, who was ſo zealous for the honour of the law, as to reprove even a *king* to his face for *adultery*, ſhould ſuffer, if *polygamy* be *adultery*, a *whole nation*, as it were, of public *adulterers* to ſtand before him, and not bear the leaſt teſtimony

* The word πορναι may ſignify *lewd women* of all ſorts.

againſt them? I do not ſay this is a *concluſive*, but it is ſurely a very ſtrong preſumptive argument, that in the *Baptiſt's* views of the matter, *polygamy* and *adultery* were by no means the ſame thing.

Having finiſhed, for the preſent, what I had to ſay on the ſubject of *polygamy*, as ſuppoſed to be condemned by the New Teſtament, I muſt return back to the Old Teſtament, to ſhew that *polygamy* was not only *allowed* in *all caſes*, but in ſome *commanded*. The firſt inſtance of this which I ſhall mention, is with reſpect to the law, Deut. xxv. 5—10. *If brethren dwell* together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her. And it ſhall be that the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother which is dead, that his name be not put out of Iſrael*, &c.

This law muſt certainly be looked upon as an *exception* from the general law (Lev. xviii. 16.) and the reaſon of it

* They are ſaid to *dwell together*, not only who were in the *ſame family*, but in the *ſame country*. Gen. xiii. 5, 6.

 appears

appears in the law itſelf, viz. "To "preſerve inheritances in the families to "which they belonged." This was of the utmoſt conſequence in the deſigns of *Providence* reſpecting the MESSIAH, whoſe *genealogy*, with reſpect to his being of *the ſeed* of *Abraham—the tribe of Judah—the family of David*, was not more aſcertained by his lineal deſcent, than by the preſervation of *Bethlehem Ephrata* in the *tribe of Judah* and *family of David*. By which it came to paſs, that the prophecy concerning the very *place* of the MESSIAH'S *birth* was literally fulfilled (Comp. Mic. v. 2, with Matt. ii. 4, 5, 6, and Luke ii. 3, 4, 5, 6, 7.) The *Jewiſh* * *doctors*, as Mr. *Selden*, in his *Uxor Hæbraica*, and others after him, obſerve, made ſeveral exceptions to this law; but as the *text* makes *none*, I know not that we are warranted in making *any*. Biſhop *Burnet* ſeems to have had a right view of the matter, in his obſervation on the *generality* of this law. His words are—"Yea, *polygamy* was made, in ſome "caſes, a *duty* by *Moſes*'s law; when any "died without iſſue, his brother, or

* Their comments on the *Old Teſtament* are about as much to be depended upon, in general, as the *Popiſh* comments upon the *New*. See *Fulk.* on *Rhemiſh Teſtament*—per tot.

" neareſt kinſman, was to marry his " wife, for raiſing up ſeed to him; and " *all were obliged* to obey this, under the " hazard of infamy if they refuſed; nei- " ther is there any exceptions made for " ſuch as were married; from whence I " may juſtly conclude, that what " GOD made *neceſſary* in ſome caſes, to " any degree, can in no caſe be *ſinful* " or *unjuſt*, ſince GOD is holy in all his " ways. And thus far it appears that " *polygamy* is not contrary to the law and " nature of marriage."

I am indebted for the above quotation to the * before-mentioned reverend *Dean*'s book on *polygamy*, wherein the *Dean* ſeems a little comforted by the *Biſhop*'s having ſaid, that " he was at a diſtance " from his books and papers, when he " gave his opinion on this point."— " This," ſays he, " was the beſt excuſe " that could be given for ſo raſh a de- " cision, which it would have been for " the honour of his reading to have re- " tracted, and which, I ſincerely wiſh " he had retracted, when he returned to " his books."

The good *Dean*, in his zeal againſt *po- lygamy*, don't give himſelf time to conſi- der the weakneſs of the learned *prelate*'s opinion.

* See before, p. 117—119.

As

As there was *no law* againſt *polygamy*, there was nothing to exempt a *married man* from the obligation of marrying *his brother's widow* on this account; for if ſo, things might have been ſo ſituated, that *Bethlehem* might have gone away into ſome other family than that of *David*, into ſome other tribe than that of *Judah*, and, of courſe, *Joſeph and his wife Mary* have gone elſewhere to *be taxed*; for this might evidently have been the conſequence of the *widow and the inheritance* going into the hands *of a ſtranger*. But God ſays—*The wife of the dead ſhall not marry without unto a ſtranger—her huſband's brother ſhall go in unto her*, &c. Here is a *negative* clauſe, poſitively declaring whom ſhe ſhall *not* marry, and an *affirmative* clauſe, as poſitively declaring whom ſhe *ſhall*. Now let us ſuppoſe, that not only the *ſurviving brother*, but all the near *kinſmen*, to whom the marriage of the widow, and the redemption of the inheritance belonged, were *married men*; if that exempted them from the obligation of this law—as they could not *redeem the inheritance*, unleſs they *married the widow* (Ruth iv. 5.)—the end of this important law muſt in many caſes be defeated—the widow be tempted to marry a ſtranger—to put herſelf and

the inheritance into his hands—and the whole reaſon aſſigned for the law itſelf, that of *raiſing up ſeed to the deceaſed*, to preſerve the inheritance in his family, that *his name be not put out of Iſrael*—fall to the ground. For which *weighty* reaſons, as there was evidently no law againſt *polygamy*, there could be no exemption of a man from the poſitive duty of this law *becauſe he was married*. As we ſay—*ubi eadem ratio ibi idem jus*.

But the learned *Dean*, in order to overthrow all the *Biſhop*'s reaſoning on the ſubject, obſerves from *Selden*'s Ux. Heb. that "the *Chaldee* paraphraſt, the "*Midraſh*, and *Joſephus*, agree, that this "was the reaſon why *Mahlon*'s next "kinſman refuſed to redeem *Ruth*, his "widow, viz.—Becauſe it was *not lawful for him to marry her*, having *a wife of his own*." That people ſhould invent reaſons for men's actions, where none are given, is not ſo ſurprizing as overlooking the reaſons that are given, and ſubſtituting others which do not appear to be ſo much as thought of by the parties themſelves. This is the caſe here—*Mahlon*'s next *kinſman* is applied to, as by law he ought to have been, to buy *Mahlon*'s inheritance, and to marry *Ruth* his widow: his anſwer is neither

more nor leſs than this—"I cannot re-
"deem it for myſelf, *leſt I mar my own*
"*inheritance.*"—How theſe words relate to the *lawfulneſs* or *unlawfulneſs* of the matter, was reſerved for the ingenuity of modern interpreters to make out--that they may, and moſt probably do, relate to the *expediency* or *inexpediency* of ſuch a ſtep, the *kinſman*'s preſent circumſtances conſidered, may be eaſily inferred from the *words* of the *reaſon* given. The *kinſman* might be married, perhaps have many children, and but a ſmall proviſion for them—therefore, when he hears of not only diſburſing the redemption-price for *Mahlon*'s parcel of land, but that this could not be done, without marrying a very poor young woman, by whom he might have another numerous family of children, which he could not maintain, educate, or provide for, out of the ſmall parcel of land which was * *Elimelech*'s, but muſt diminiſh his own inheritance of which he was poſſeſſed, to the damage of his other family, he prudently declines the *kinſman's part—leſt*, ſaid he, *I mar mine own inheritance.* Such a ſenſe as

* *Elimelech* was the father of *Mahlon*; therefore the land is called *Elimelech*'s, it deſcending to *Mahlon* from him.

this

this the words will moſt certainly bear; but as to their meaning that the man would not marry *Ruth*—" becauſe it was " not lawful for him to marry her, *having a wife of his own*"—it is a conceit, fetched even farther than, one would think, the utmoſt unfairneſs of prejudice itſelf could reach.

Since I wrote the above, I have looked into *Biſhop Patrick*, on *Ruth* iv. 6. who mentions the paſſage alluded to in the *Chaldee paraphraſt*, and *the Midraſh*; and ſo far from their appearing to ſay what the *Dean* would make them, there is not a word of any ſuch thing; they put quite a different ſenſe upon the words. As for *Joſephus*, I would almoſt venture to affirm, without looking into the book, that he cannot ſo groſſly contradict himſelf; for when he is writing that part of the *Hiſtory of David*, where he ſpeaks of his *polygamy*, he ſays—δοντος δε αυτω και γυναικας ας δικαιως και νομιμως ηγαγετο—(God) " giving him *wives*, which he " *juſtly and lawfully married.*" However, having conſulted *Joſephus* on the ſubject, I find no ſuch reaſon aſſigned by the *kinſman*, for refuſing to redeem *Mahlon*'s land, and to marry his widow, as the *Dean* aſſerts.—*Joſephus*, Antiq. lib. ix. c. 5. § 4. ſpeaking of the *kinſman*'s

man's refuſal, ſays, that he rejected the offer—Ἐιναι δε και γυναικα λεγων αὐτω και παιδας ἠδη· "Saying, he had already a "wife and children;" but not a word that it was "*unlawful to marry another* "*woman.*" Not that *Joſephus* repreſents the matter as the *Bible* does, any more than the learned *Dean* rightly repreſents the ſentiments of *Joſephus*. It might not be expedient for the *kinſman* to marry *Ruth*, as he was circumſtanced; but this has nothing to do with the *lawfulneſs* or *unlawfulneſs* of the matter, with reſpect to the law of GOD. *Lawfulneſs* and *expediency* are very diſtinct and different conſiderations. See 1 Cor. vi. 12. 1 Cor. x. 23. As for *Mr. Selden*, he, in the very paſſage which the *Dean* quotes, reſolves the *kinſman's* refuſal to marry *Ruth* into a matter of *prudence*, and that for much the ſame reaſons which I have aſſigned above.

The law itſelf on which we have been diſcourſing, was only a *local* and *temporary* inſtitution, and, in the very nature of it, could only concern the *Jews*, and that only with regard to their peculiar ſituation before the coming of the *Meſſiah*, when ſo much depended on the clearneſs of *family deſcent* and *inheritance*. It is obſervable that this law, though not reduced

reduced to writing and publiſhed till the time of *Moſes*, yet exiſted among the *patriarchs*, as we learn from Gen. xxxviii. 8.

I now ſhall obſerve on ſome laws of more extenſive import, the obligation of which muſt concern *every man*, and that at all times and places, becauſe the evident purpoſe for which they were ordained, and the reaſons on which they are apparently founded, muſt equally concern all mankind. The *laws* I mean, are thoſe already ſpoken of, as made for the preſervation of the *female ſex* from *ruin and proſtitution*, by compelling every man to marry the *virgin* he *lies with*. The firſt of them is to be found *Exod.* xxii. 16; the other *Deut.* xxii. 28, 29. Theſe *laws* muſt in ſome caſes * *command polygamy*, and therefore, in ſuch caſes, make it a *duty*; for they are ſo framed as to admit of no other conſtruction, conſiſtently with the terms in which *Moſes* hath recorded them. The terms in

* Luther, de Digam. Epiſcoporum, § 65, ſays—"*Nota ſunt jura Moſaica de fratris defuncti uxore, & filia corrupta invito patre, quæ cogunt plurium uxorum eſſe virum.*"—"The Moſaic laws concerning the wife of a deceaſed brother, and concerning a daughter defiled againſt the father's conſent, are well known, which *compel* a man to have a *plurality of wives*."

which

which theſe laws are enacted, with reſpect to the *men ſeducing* or *taking virgins*, &c. are as *indefinite* as words can poſſibly be: *If a man*, ſays our tranſlation.—This muſt, *ex vi termini*, mean *any man* whatſoever, be his ſituation what it may—which is exactly the ſenſe of the *Hebrew* כי איש—As the right underſtanding of this comprehenſive and unlimited word איש is of the utmoſt importance to the point in queſtion, I will lay a full and clear explanation of it before the reader.

איש "This word has no relation to *kind* "or *ſpecies*, though, according to "its different genders, it has to "*ſex*; but is applied to almoſt any "diſtinct *being* or *thing*; as, for "inſtance, to *man*, &c." See *Parkhurſt*'s Heb. Lex. ſub voc ישה—"which," ſaith he, "denotes *ex*-"*iſtence*, *ſubſiſtence*, *reality*."

I will next ſubjoin the interpretation of *Calaſio*, who, in his valuable *Hebrew Concordance*, gives us ſome *hundreds* of *texts* in which this word occurs.

איש "*Perſona*, *creatura*—nomen generale "quod eſſentiam rei non diſtinguit" —A *perſon*, a *creature*—*a general name which doth not diſtinguiſh the eſſence of the thing ſpoken of.*

אדם "Homo generaliter complectens "maſculum & fœminam." MAN *generally, including male and female.*

איש "Quis—quilibet—aliquis—unuſ- "quiſque—quiſque—alter."—*Who —whoſoever—any one—*every one—* * every man—*any other*—

"*unus ullus*"

ſome one any one.

איש "Sexus maſculus in qualibet ani- "mantium ſpecie" cum "mentio "fœminæ additur." Ut Gen. vii. 2. (xxiv. 16.) The MALE SEX *in any ſpecies of animals where the female is alſo mentioned.*

איש "Vir—maritus—ſi cum uxore con- "feratur." Gen. iii. 7. *An* HUSBAND, *a* MARRIED MAN, *where joined with* WIFE.

The reader has now before him the meaning of the word איש whereſoever it may be uſed, as applicable *to*, or ſignificant *of*, mankind; and by this may ſee the uſe of it throughout the Bible where *man* is mentioned. He may alſo ſee that the phraſe כי איש—*If a man*, &c. ſo far from carrying any exception with it, as to a man's ſituation of being *married* or *unmarried*, excludes all exception whatſo-

* Thus it is rendered, Job xlii. 11.

ever

ever wherever we meet with it; therefore as much in the texts of *Exodus* and *Deuteronomy* as elſewhere. Let the *reader* take the *Hebrew*, or even the *Engliſh* concordance, and try the experiment: he will find that כי איש in *Hebrew*, and *If any man* in *Engliſh*, are in the ſcriptures, as in every other book I ever met with, as *indefinite* as words can be.

But if no exception as to the *ſituation of the man* is *expreſſed*, is it not *implied?*—So far from that, the *Holy Ghoſt* (in this paſſage particularly) has demonſtrably guarded againſt any ſuch implication, and this by adding the words *not betrothed* to the deſcription of the *virgin* or *damſel*, which is done in both places. *Expreſſio unius eſt excluſio alterius*—the *expreſſing* an *exception* with regard to the *woman*, but *none* with reſpect to the *man*, proves, as far as the ſoundeſt rules of conſtruction of all laws can prove, that *none* was intended.

Had any reſtriction of this law with regard to the *ſituation* of the *man* been intended, it might eaſily have been expreſſed, by only adding ſome *reſtrictive* expreſſion or * epithet to the deſcription of

* The reſtrictive deſcription of the *damſel* is לא ארשה—*non deſponſata*—*not betrothed*. But no ארש

of the *man* as to that of the *damſel*. But, inſtead of any thing of this ſort, we find the indefinite איש; and therefore our tranſlators have rightly rendered it *a man* indefinitely;—ſo the LXX. ἐαν δε τις—*but if any man*;—the Latin—*ſi vir*—*if a man*;—the *French* of *D. Martin*—*ſi quelqu'un*—*if any one*. Though all the *tranſlators* of the *Bible* which I have met with, have modeſtly, humbly, and faithfully repreſented the mind of GOD as He has been pleaſed to reveal it, yet ſome expoſitors have ventured to interpret כי איש—*if a man*—by—*If* an *unmarried* man—thus corrupting the paſſage by an interpolation, not only unwarranted by the *Hebrew text*, but by every tranſlation of it extant. This method of interpreting ſcripture, not by ſcripture, but by our own preju-

איש is added to the *deſcription* of the *man*. And it is very remarkable, that though *betrothing* is uſed ſo often in the *Bible*, it always relates to the *woman*, never to the *man*, as the *perſon betrothed*. The *man* is ſaid to *betroth* a *woman*, as Deut. xxviii. 30. Deut. xx. 7. & al.—ſo when *betrothing* is figuratively uſed, as Hoſ. ii. 19, 20. But in neither ſenſe is it once uſed in all the ſcriptures *paſſively on the man's ſide*.

This diſtinction is alſo maintained in the New Teſtament. See Matt. i. 18. Luke i. 27; ii. 5. 2 Cor. xi. 2. This can make no difference with regard to DIVORCE; but it ſeems to make a *conſiderable* one in certain other reſpects.

diced

diced imaginations, is making the word of GOD to mean *any* thing and *every* thing which fancy may invent; and rendering it, inſtead of a *ſure word of prophecy, to the which we do well to take heed, as unto a light that ſhineth in a dark place*, 2 Pet. i. 19. a ſort of *ignis fatuus*, by no means to be depended on for a director and guide, in ſo awful a concern as therein is propoſed to every man to whom that word ſhall come.

The only ſhadow of excuſe for ſuch an interpretation, or rather *corruption* of the paſſages above mentioned, is the being able to produce ſome *poſitive law* againſt a man's *having more wives than one at a time*; and then, in order to make GOD's laws agree together, it may be thought reaſonable to reſtrain the indefinite expreſſion כי איש—*if a man*, in *Exodus* and *Deuteronomy*, to *unmarried men only*. But as the *firſt* is impoſſible, the *ſecond* is without, and indeed againſt, all authority from the law of GOD; for that it allowed *polygamy*, is juſt as clear as that it allowed *marriage*. Therefore the conſequence is, that the expreſſion in queſtion being *general*, without *limitation* or *exception* with reſpect to the ſituation of the man, it muſt in ſome caſes command *polygamy*, and therefore make it a *duty*.

This conſequence muſt be *allowed*, if we let ſcripture ſpeak for itſelf; it could not be avoided by any other means than a *man's* refraining entirely from the *other ſex*, or, if he married, contenting himſelf with *one wife*. If a man went farther than this, he muſt take the conſequence.—But as GOD would not ſuffer *a whore of the daughters of Iſrael*, ſo he made theſe laws to prevent their being expoſed to proſtitution by men's *taking* them, and then *putting them away*. This was juſt as likely to be the caſe where *married* men were concerned, as where *others* were; therefore poſitively forbidden as to *both* alike.

That there were ſome ingredients in theſe laws, of the ceremonial, local, or temporary kind, as the payment of *the fifty ſhekels to the father*, we do not deny; but that the *morality* of theſe laws muſt ſurvive as long as *morality* itſelf exiſts, is as clear, as that expoſing a woman to *proſtitution* and *ruin* muſt at all times be equally hateful in the ſight of GOD, and therefore at all times equally provided againſt by theſe humane and ſalutary laws.

In confirmation of what is here ſaid, I would lay it down as a rule in all caſes, that wherever a *moral* intendment appears

to

to be involved in the words of a *ritual, ceremonial,* or *local* and *temporary* inſtitution, there, though the *letter* of the law itſelf can have no place amongſt us, yet the *ſpirit* and *moral intention* muſt ſurvive as long as the world endures. For inſtance, it is written, *Deut.* xxv. 4. *Thou ſhalt not muzzle the ox when he treadeth out the corn.* By this we muſt ſuppoſe, that it was the cuſtom in *thoſe days,* and in *that part* of the world, to lay the *ſheaves on the floor,* and to get the *corn* out by the *treading* or trampling of *oxen.* We get the corn out of the *ſheaves* by *threſhing* with *flails*; therefore the *letter* of the law above mentioned has nothing to do with us. But the *ſpirit* of this law being of a *moral* nature, and to teach us, that *thoſe who labour in the word and doctrine* are to *live of their labours,* for that *the labourer is worthy of his reward*—this law is itſelf quoted by *St. Paul,* 1 Cor. ix. 9. 1 Tim. v. 18. as a proof that *they who preach the goſpel ſhould live of the goſpel.* 1 Cor. ix. 14. From whence, as from other inſtances which might be mentioned, I infer, that though a *law itſelf,* or *ſome part* of it, may have vaniſhed as to the *letter,* yet it *may,* or rather *muſt,* ſurvive as to the *ſpirit* of it.

Shall we ſay that we muſt conſtrue the

words—*if any man*—to mean *unmarried* men only, becauſe, though GOD's laws do not forbid *polygamy*, yet *ours* do? To imagine that our laws are to controul the laws of GOD, is a blaſphemous arrogance, in compariſon of which Cardinal *Wolſey's* —EGO ET REX MEUS—is *humility* itſelf in the very abſtract. The law of the land is ſuch, that a *married Engliſhman* cannot publicly and openly marry *the virgin he has ſeduced* or *taken*; he cannot obey the *letter* therefore of theſe laws of GOD, as the *Jews* could have done; but he can and ought to make them the law of his conſcience; and if he has *taken a virgin*, &c. he can, according to the *ſpirit* of theſe laws, *maintain, protect*, and *provide* for her, and, if he ſurvives his preſent engagement, marry her publicly in preference to all other women upon earth.—Thus would one great end of this law be anſwered, and millions be preſerved from deſtruction. If indeed the woman is profligate enough to forſake the man, and voluntarily unite herſelf with another, ſhe is guilty of tranſgreſſing theſe laws of GOD, as in other caſes of *adultery*: for, the ſame reaſon which is given why the man *ſhall not put her away all his days*, viz. *becauſe he hath humbled her*, goes to what is alſo ſaid of the woman—*ſhe ſhall be his wife*—ſhe certainly

certainly therefore *is his wife* in GOD's ſight, and *whoſoever toucheth her ſhall not be innocent.* Prov. vi. 29.

I ſome time ago met with two ſermons, which were preached, and afterwards printed, on occaſion of paſſing the *marriage-act.* The learned author, ſpeaking of *polygamy,* expreſſes himſelf as follows: "We find likewiſe in thoſe early times, "and afterwards, that *polygamy* was partly "indulged, but only upon certain *typical* occaſions, and then only among the "*patriarchs* and ſome of the *kings,* who "were all expreſs types of CHRIST in "their ſeveral marriages; and in this "reſpect they each typified and prefigured CHRIST's marrying the *Jewiſh* "church, and the ſeveral churches of "the *Heathen* nations, which, under the "goſpel, were all deſigned to make but "*one church* or one *ſpouſe*; therefore, "under the *goſpel, polygamy* ceaſes, and "but *one wife* is allowed."

If this author will examine his *Bible* a little more cloſely, he will find himſelf miſtaken both in his *premiſes,* and in his *concluſion.* In the firſt place, it cannot be true that "*polygamy* was partly indulged, "only upon ſome typical occaſions, and "then only among the *patriarchs* and "ſome of the *kings.*"—This appears from the law, Deut. xxi. 15. which was

enacted after the *patriarchal* age had ceaſed, and many ages before there was a *king in Iſrael.* That law is framed in *general* terms, ſo as to include *any* and *every* man—that has *two wives:*—it does not ſay, if a *patriarch* or *king* hath *two wives*—but—כי תהיין לאיש שתי נשים—literally—"*if there be to a man*"—or—as we tranſlate it—"*if a man have*—*two* "*wives.*" It is apparent, then, that the law being *general*, it was meant to regulate a *general* practice. It is alſo *untrue* in point of *fact*, that "*polygamy* "was partly indulged only to *patriarchs* "and ſome of the *kings*;" witneſs *Elkanah*, who was neither *patriarch* nor * *king*, and yet we find, by his hiſtory, 1 Sam. i. 1. &c. that *polygamy* was *indulged* to him as evidently as to any *patriarch* or *king* that ever lived. From all which it appears, that our *author's* concluſion—"therefore, under the *goſpel*, "*polygamy* ceaſes, and but *one wife* is al-"lowed"—falls to the ground. But let us look back again to Deut. xxi. 15.—

* So it is ſaid of *Gideon*—*He had ſeventy ſons of his body begotten, for he had many wives.* Judg. viii. 30. Of *Jair*, he had thirty ſons. Judg. ix. 4. *Ibzan* of *Bethlehem had thirty ſons and thirty daughters.* Judg. xii. 9. *Abdon* had forty ſons, ver. 14. Theſe were all *judges* of *Iſrael*, and muſt, by the numbers of their children, be concluded to have been *polygamiſts* as well as *Gideon.*

That

That law was evidently made to regulate the diſpoſal of a man's *inheritance* who had *two wives*, and to prevent the *diſherifon* of the *firſt-born* through favour and affection towards the child who was not ſo, becauſe born of the *favourite wife*. This could not concern the *patriarchs*, who had all been long dead—nor (immediately at leaſt) the *kings*, who did not exiſt till near *four hundred* years afterwards—nor the *prieſts* and *Levites*, who could have *no inheritance* to diſpoſe of. *Numb.* xviii. 20, 21.—If then it did not concern the *people at large*, it was *nugatory*, for it concerned *nobody* at all.—This is ſurely a very ſufficient proof that *polygamy* was an allowed practice of the *Jews* * in general. The *all-wiſe* GOD cannot be

* The modern *Jews* forbid *polygamy* among the people, and this from the authority of ſome paſſage in the *Talmud*; but the reaſons aſſigned to me, on diſcourſing with a learned *Jew* on this ſubject, were of the prudential kind; ſuch as the people in general being too *poor to maintain more than one wife*, *the quarrels it occaſioned*, and the like.—I aſked him if he looked upon it as forbidden by the law of GOD?—"No, GOD forbid," replied he earneſtly; "what then muſt be the caſe of *Abraham*, "*Jacob*, *David*, &c.?" He likewiſe told me, that this prohibition was "not *univerſal*, for that in "ſome countries *polygamy* was ſtill practiſed among "the *Jews*." He added, "that even *here*, if a *Jew* "married a woman, and had no children by her,

be ſuppoſed to enact ſo poſitive a law, if there were no perſons who could be objects of it; and this law to regulate *certain circumſtances* which did not exiſt; nor is it eaſy to imagine, that if thoſe *circumſtances* were *ſinful*, they would not have been as explicitly *condemned*, as they are here plainly allowed and regulated. What has been obſerved above, concerning the law of *Deut.* xxi. 15. holds equally true of *Exod.* xxi. 10. which had as little to do with *patriarchs* and *kings* as the other had.

I cannot conclude this part of my ſubject without mentioning a caſe, which thoſe would do well to conſider, who confound *polygamy* with *adultery*, and plead the authority of the *great* and infallible *interpreter* of GOD's *mind* and *will* for ſo doing; I mean the caſe of *Abime-*

" after *ten* years he might marry *another wife*." So, where a man defiles a *virgin*, " *ſhe ſhall* " *be his wife*," agreeable to Exod. xxii. 16. and " Deut. xxii. 28, 29." I take the truth to be, that the *Jews*, as to the buſineſs of *polygamy*, uſually conform to the cuſtom of the country where they live. " As for the modern *Jews*," ſays *Leo Mutinenſis*, " thoſe of them who live in the *Eaſt*, ſtill " keep up their antient practice of *polygamy*; " whereas in *Germany* they are not allowed this " privilege, and in *Italy* very rarely, and only in " caſe a man hath lived ten years with his wife " without iſſue." See *Puffend.* book vi. ch. 1. § 16.

lech,

lech, King of *Gerar*; who, having already a *wife of his own*, ſent and took *Sarah*, the wife of *Abraham*, Gen. xx. 2. *But* GOD *came to Abimelech in a dream by night, and ſaid to him—Behold, thou art but a dead man, for the woman which thou haſt taken—for ſhe is a man's wife.* Here GOD plainly ſet forth *his* thoughts of *adultery*, or *taking a man's wife*; that it is a *ſin* to be puniſhed with *death*.—However, *Abimelech* had not actually *defiled* her, and ſhews that, if he had not been deceived by *Abraham*'s ſaying that *Sarah* was *his ſiſter*, he would not have taken her at all.—*Said he not unto me, She is my ſiſter? and ſhe, even ſhe herſelf ſaid, He is my brother. In the integrity of my heart, and innocency of my hands, have I done this.* And GOD ſaid unto him in a dream, yea, I know that thou didſt it in the *integrity* of thine *heart, for I alſo witheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her.* The ſin of *adultery* is certainly marked very ſtrongly, but here was a fair opportunity to have as ſtrongly marked *polygamy*, if that was a ſin alſo. How could *Abimelech*, having a wife, ver. 17, take *any other woman innocently?* and yet GOD allows this to have been done, in his anſwer to the plea of *Abimelech*. Though he was innocent as to

an intentional *adultery*, being ignorant that *Sarah* was *Abraham's* wife, yet *Abimelech* muſt know that he had a *wife of his own*, and therefore could not *innocently*, and in the *integrity of his heart*, take any other woman of any kind, if *polygamy* was a *ſin*. But ſuppoſing this poor * *heathen* was *ignorant*, and therefore ſaid this knowing no better, yet GOD could not be *ignorant* of His *own mind and will*, when he ſaid—*Yea, I know that thou didſt this in the integrity of thine heart, for I alſo witheld thee from ſinning againſt Me.* Rather, why did he not ſay—"Thou wicked wretch, how canſt thou "dare to talk of the *innocency of thine* "*hands*, and of the *integrity of thine* "*heart?*—ſuppoſing thou didſt not know "*Sarah* to be *another man's wife*, yet the "taking *any woman*, as thou haſt already "a *wife of thine own*, is againſt the *law* "*of marriage*, and therefore a *mortal ſin*." Inſtead of this, GOD allows his plea, and the moment *Abimelech* reſtored *Sarah* to her *huſband*, GOD graciouſly removes every mark of his diſpleaſure, ver. 17, 18.

* "It appears by this whole hiſtory of *Abimelech*, "that he was a man of great virtue in thoſe days; "not an *idolater*, but a worſhipper of the *true* GOD, "as *Melchizedeck*, the *high prieſt* of that country, "was." *Patrick* on Gen. XX. 7.

So

So ABRAHAM * *prayed* unto GOD, and GOD *healed* ABIMELECH, *and his wife, and his maid-ſervants*—ואמהותיו (which ſeem to have ſtood in the ſame relation to *Abimelech*, as the אמה *Hagar*, did to *Abram*, chap. xvi. 3, 4.) *and they bare children*—וילדו—*pepererunt*, Mont.—*they brought forth: for the* LORD *had faſt cloſed up all the wombs of the houſe of* ABIMELECH, becauſe of SARAH, ABRAHAM'S *wife*. It ſhould ſeem by the context, that GOD had *withheld Abimelech from ſinning againſt Him*, in a criminal acceſs to

* Who was himſelf at that hour a *polygamiſt*. See Gen. xvi. 3, 4. It is likewiſe to be obſerved, that *Abraham* was a *Chriſtian* believer, as much ſo as *Paul* was, who tells us, *the goſpel was preached to Abraham*—that *he believed it—was juſtified by faith*—and that they which *be of faith, are bleſſed with faithful Abraham*, who is (ſpiritually) *the father of all believers* in CHRIST. Comp. Rom. iv. 16, &c. with Gal. iii. 9, 14, and John viii. 56. *Abraham* would have been exceedingly puzzled, to have found out what the *goſpel which was preached to him* (and in which he *believed* and *rejoiced*) had to do with polygamy, or to have accounted for the poſſibility of *the children of his faith*, in future ages, finding out that it was the ſame thing with *adultery*; when *Abraham*'s own *eyes* and *ears* were witneſſes of there being put as great a difference between *polygamy* and *adultery*, as could poſſibly exiſt between any two things in creation, and this, by the determination of *that* GOD, who afterwards gave the law to *Moſes* at *Mount Sinai*.

Sarah,

Sarah, by inflicting a *judicial diſability of* ſome kind upon him; alſo, to mark the more ſtrongly His holy indignation againſt him, for taking *another man's wife*, He rendered *Abimelech's* wife, then *great with child*, (as alſo ſuch of his *maid-ſervants*, who it ſhould ſeem, from what is ſaid, ver. 17, 18, were probably his *concubines*, and ſome of them alſo *great with child*) unable *to bring forth*—but when *Sarah* was reſtored, *Abimelech* was reſtored to his own women, and they to him.—All this by the *immediate* hand of GOD.

I would only ſay, that any perſon who can attentively conſider the ſeveral circumſtances of this hiſtory of the divine interpoſition, and talk of the ſinfulneſs of *polygamy* in the ſight of GOD, even putting it on the ſame footing with *adultery*, will appear to differ very widely, in his judgment of the matter, from this authentic record of the *mind* and *will* of the MOST HIGH.

It is to be remarked alſo, that throughout the whole ſcripture, the ſame approbation, many like circumſtances which evidenced that approbation; alſo, like *anſwers to prayer*, and like *miracles*, in token of that approbation, attended equally on a *ſecond*, or *after-taken wife*, under a *polygamous* contract, as on a *firſt* or *only* wife. This

may

may be ſaid to be uniformly the caſe, as may appear from the following

PARADIGM.

Sarai was barren—ſhe had no child—Gen. xi. 30.

And *Abram* ſaid, LORD GOD, what wilt thou give me, ſeeing I go childleſs? —Behold to me thou haſt given no ſeed.—And He brought him forth abroad, and ſaid, Look now towards heaven, and tell the ſtars, if thou be able to number them; and He ſaid unto him—So ſhall thy ſeed be. Gen. xv. 2, 3, 5.

And GOD ſaid unto *Abraham*, As for *Sarah* thy wife, I will bleſs her, and give thee a ſon of her. Yea I will bleſs her, and ſhe ſhall be a mother of nations; kings of people ſhall be of her. Gen. xvii. 15, 16.

GOD ſaid—*Sarah* thy wife ſhall indeed bear thee a ſon, and thou ſhalt call his name *Iſaac*. Gen xvii. 19.

And *Sarah* conceived and bare *Abraham* a ſon in his old age—and *Abraham*

And *Sarai* ſaid unto *Abram*, Go in unto my maid; and ſhe gave *Hagar* to her huſband *Abram* to be his wife. And he went in unto *Hagar*, and ſhe conceived—and the angel of the LORD ſaid, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude. Gen. xvi. 2, 4, 10. Yea,

GOD ſaid, As for *Iſhmael*, behold I have bleſſed him, and will make him fruitful, and multiply him exceedingly; twelve princes ſhall he beget, and I will make him a great nation. Gen. xvii. 20.

And the angel of the LORD ſaid unto *Hagar*, Behold, thou art with child, and ſhalt bear a ſon, and ſhalt call his name *Iſhmael*.

And *Hagar* bare *Abram* a ſon, and *Abram* called his ſon's name, which *Hagar*

ham called his name *Iſaac*. Gen. xxi. 2, 3.

Iſaac was forty years old when he took *Rebekah* to wife—and *Iſaac* intreated the LORD for his wife, becauſe ſhe was barren; and the LORD was *intreated of him*, and *Rebekah* his wife conceived, Gen. xxv. 20, 21.

Manoah's wife was barren and bare not; and the angel of the LORD appeared unto the woman, and ſaid unto her, Behold, now thou art barren and bareſt not, but thou ſhalt conceive and bear a ſon—and the woman bare a ſon, and called his name *Samſon*; and the child grew, and the LORD bleſſed him. Judg. xiii. 2, 3, 24.

From henceforth all generations ſhall *call me bleſſed*. V. M. *Luke* i. 48.

Hagar bare, *Iſhmael*. Gen. xvi. 11, 15.

Jacob took *Leah* and *Rachel*—but *Rachel* was barren. Gen. xxix. 31. And ſhe gave him *Bilhah* her handmaid to wife; and *Jacob* went in unto her; and *Bilhah* conceived and bare *Jacob* a ſon. And *Rachel* ſaid, GOD hath judged me, and hath alſo *heard my voice*, and hath given me a ſon. Gen. xxx. 4, 5, 6.

And *Bilhah*, *Rachel*'s maid, conceived again, and bare *Jacob* a ſecond ſon, and *Rachel* ſaid, נפתולי אלהים נפתלתי "By the agency (Heb. "twiſtings) of the *Elohim* "I am intwiſted with "my ſiſter—*i. e.* my fa-"mily is now interwo-"ven with my ſiſter's, "and has a chance of "producing the pro-"miſed ſeed." See Park. Heb. Lex. פתל.

When *Leah* ſaw that ſhe had left off bearing—ſhe took *Zilpah* her maid, and gave her to *Jacob* to *wife*. And *Zilpah*, *Leah*'s maid, bare *Jacob* a ſon.

And *Zilpah*, *Leah*'s maid, bare *Jacob* a ſecond ſon.

And *Leah* ſaid—Happy am I, for the daughters will *call me bleſſed*.

And

And GOD hearkened unto *Leah*, and ſhe conceived and bare *Jacob* a fifth ſon. And *Leah* ſaid, GOD hath given me my hire, *becauſe I have given my maiden to mine huſband.* And GOD remembered *Rachel*, and GOD *hearkened to her, and opened her womb*, and ſhe conceived and bare a ſon, and ſaid, GOD *hath taken away my reproach.* And ſhe called his name *Joſeph*, and ſaid, The LORD ſhall add to me another ſon. Gen. xxx. 24. See alſo Gen. xxxv. 9—12.

There was a certain man of *Ramathaim Zophim* (a *Levite* of the family of the *Kohathites*, ſee 1 Chron. vi. 33, 34, &c.) and his name was *Elkanah.* And he had *two wives*—the name of one was *Hannah*—and of the other *Peninnah.* —*Peninnah* had children; *Hannah* had no children—the LORD had ſhut up her womb.—And her adverſary alſo provoked her ſore for to make her fret, becauſe the LORD had ſhut up her womb. And ſhe was in bitterneſs of ſoul, and *prayed* unto the LORD, and wept ſore—and ſhe vowed

There was a certain *prieſt* named *Zacharias*, and his wife's name was *Elizabeth*—and they had no child, becauſe *Elizabeth* was barren, and they both were well ſtricken in years. And the *angel* ſaid unto him, Fear not, *Zacharias*, for thy *prayer is heard*, and thy wife ſhall bear thee a ſon, and thou ſhalt call his name *John*—and he ſhall be great in the ſight of the LORD, &c. And his wife *Elizabeth* conceived, and ſaid—Thus hath the LORD dealt with me in the days wherein he looked on me to take away my reproach among men. And ſhe brought

brought forth a ſon, and his name was called *John*, &c. Luke i. 5, 7, 13, 25, &c.

vowed a vow, and ſaid, O LORD of Hoſts, if thou wilt indeed look upon the affliction of thine handmaid, and remember and not forget thine handmaid, but wilt give unto thine handmaid a manchild, I will give him unto the LORD all the days of his life — &c. Then *Eli* (the *high-prieſt*) anſwered, and ſaid—Go in peace, and the GOD of *Iſrael* grant thee thy petition that thou haſt aſked of Him, &c. Wherefore it came to paſs, when the time was come about, after *Hannah* had conceived, that ſhe bare a ſon, and called his name *Samuel*, ſaying, Becauſe I have *aſked* him of the LORD, &c. And *Hannah* ſaid — For this child I *prayed*, and the LORD hath given me my petition that I *aſked* of Him. 1 Sam. i. 1, &c.

Song of the Virgin Mary.

My ſoul doth magnify the LORD, and my ſpirit hath rejoiced in GOD my Saviour.

For he hath regarded the low eſtate of his handmaiden.

He

Hannah's Song.

Mine heart rejoiceth in the LORD, mine horn is exalted in the LORD, my mouth is enlarged over mine enemies, becauſe I rejoice in thy ſalvation.

There

He that is mighty hath done to me great things, and holy is his name.

And His mercy is on them that fear Him from generation to generation.

He hath ſhewed ſtrength with His arm, He hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeats, and hath exalted them of low degree.

He hath filled the hungry with good things, and the rich He hath ſent empty away.

He hath holpen His ſervant *Iſrael*, in remembrance of his mercy, &c.

There is none holy as the LORD.

He will keep the feet of His ſaints.

The bows of the mighty men are broken, and they that ſtumbled are girt with ſtrength—the wicked ſhall be ſilent in darkneſs.

The adverſaries of the LORD ſhall be broken to pieces—the LORD maketh poor and maketh rich, He bringeth low and lifteth up.

They that are full have hired themſelves out for bread, and they that were hungry ceaſed.

He ſhall give ſtrength unto His king, and exalt the horn of His anointed.

The concluſion of all which appears to be, that either we do not worſhip the ſame GOD which the *Jews* did, or the GOD we worſhip doth not diſallow nor diſapprove *polygamy*. Miraculous bleſſings beſtowed of GOD, in anſwer to the prayers of people living in open breach of His law, are totally contradictory to the whole ſcripture-character of GOD. *The way of the wicked is an abomination to the* LORD, *but the prayer of*

...ght is His delight. Prov. xv. 9. *...turneth away his ear from hearing ...aw, even his prayer shall be abomina-...n.* Prov. xxviii. 9. Comp. Ps. lxvi. 5, 19, 20.

In what has been said on the subject of this *chapter* on *polygamy*, I should think arguments enough have been brought to prove that it was *not sinful* in the sight of God, under the Old Testament, and that the *blessed* God, by *becoming man* (1 Cor. xv. 47.) and condescending to appear on earth for us men, and for our salvation, *in the likeness of sinful flesh*, Rom. viii. 3; *made of a woman made under the law*, Gal. iv. 4; *came not to destroy the law*, by lessening the *security* which it was evidently made to afford the *weaker sex* against the *stronger*. That the *treachery* which was so positively forbidden, and so amply provided against, among the *Jews*, should be *allowed* to *Christians* (who are *children* of the same *Heavenly Father*, *subjects* of the same *Almighty King*) and even *commanded* them in some cases, is a monstrous supposition! —repugnant to the positive institution of God, *They shall be one flesh*—contradictory to all *sound* reason—and abhorrent from every *generous*, *honourable*, and *humane* principle. Whatever the *situation* of the

man,

man may be, the danger arising to the *woman* from the consequences of *seduction* and *dereliction* is *equal*, therefore *equally* provided against by the law of GOD.

How *polygamy* became reprobated in the *Christian church* is easily accounted for, when we consider how early the reprobation of *marriage itself* began to appear. The *Gnostics*, whom *Epiphanius* derives from *Simon Magus*, condemned *marriage* in the most shocking terms, saying that it was "*of the Devil*;" but this was to support themselves in their horrible tenet, that "*all women should be* "*common* amongst them." Better people soon afterwards condemned marriage as *unlawful to Christians*, and this under a wild notion of greater *purity* and *perfection*, in keeping from all intercourse with the other sex. This opinion divided itself into many sects, and gave great trouble to the *church* before it was discountenanced. Still *second marriages* were held *infamous*, and called no better than *lawful whoredom*. Nay, they were not ashamed to write, that, "*a man's first wife being* "*dead, it was* adultery, *and not* marriage, "*to take another*." Amidst all this, *polygamy* must necessarily receive the severest *anathema*—for if it could be supposed

...r *Chriſtians* to marry *at all*, ... deteſtable to marry a *ſecond* ... after the death of a wife, the hav... *two at once* muſt be, *a fortiori*, ac... counted more horrible than all the reſt. All theſe ſeveral opinions had texts of ſcripture preſſed into their ſervice, by the *ingenious zeal* of their ſeveral abettors: the Old Teſtament was of no authority in the matter; the New Teſtament was made to *ſpeak* what it did not *mean*, concerning what it *does* mention; and conſtrued ſo as to condemn what, when rightly underſtood, it *does not* mention. The two firſt of theſe conceits about marriage have been long exploded, except with reſpect to the *Romiſh clergy*, who, to this hour, are *forbidden to marry*. But *polygamy* throughout the *Chriſtian church*, the *weſtern* part of it at leaſt, is looked upon as a ſin againſt the *ſeventh* commandment, though there is not a ſyllable in the *whole Bible* which makes it ſo. When I mention *polygamy*, I would always be underſtood to mean on the *man's ſide*, for on the *ſide of the woman*, the whole ſcripture ſhews it to be a *capital offence*.

Why this diſtinction ſhould be made, HE beſt knows who made it; but, in part, we may ſuppoſe, from the conſequences

quences attending on *one ſide*, which cannot be on *the other*; theſe are finely touched by the ſtrong and maſterly pen of the *ſon of Sirach*—*Ecclus* xxiii. 22, 23. Having ſpoken of the *adulterer*, he ſaith, (agreeably to Lev. xx. 10.) *This man ſhall be puniſhed in the ſtreets of the city*, (ſee alſo *Deut.* xxii. 24.) *and where he ſuſpecteth not he ſhall be taken.* He then proceeds—*Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another*—*For*, firſt, *ſhe hath diſobeyed the law of the Moſt High*—ſecondly—*ſhe hath treſpaſſed againſt her own huſband*—and thirdly—*ſhe hath played the* whore *in* adultery, *and brought children by another man. She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.—Her children ſhall not take root, and her branches ſhall bring no fruit. She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.* Though theſe be the words of an *apocryphal* writer, they deſerve the higheſt regard, becauſe they are exactly conſonant with the law of God. But it is very extraordinary, that in a diſcourſe againſt *fornicators*, *whoremongers*, and *adulterers* (which commences, ver. 16. and is continued to ver. 26. inclusive) not a word ſhould be ſaid againſt *polygamiſts*, if

polygamy were a ſin as much on the *man*'s ſide as on the *woman*'s.—He moſt likely would not have paſſed it over in ſilence, had there been *any law* againſt it.

His deſcription of the *adultereſs* is very fine, and the aggravations of her offence, by bringing forth a ſpurious iſſue, ſtrongly marked; but they are ſuch as cannot exiſt on the man's ſide, and therefore hence, in part at leaſt, ariſes the difference.

What he ſays of the *adulterer* is alſo remarkably ſtriking, and evidently taken from *Job* xxiv. 15. We loſe much of its propriety, from our miſ-tranſlation of Ὁ Ἀνθρωπος παραβαινων ἀπο της κλινης αὐτου —*A man that breaketh wedlock*, we call it; but this is not a tranſlation of the words—they literally are—*the man who tranſgreſſeth from out of his bed*—like the *murderer*, Job xxiv. 14. *who, riſing with the light, is in the night as a thief*—So the *adulterer*. Saith *Job*—the eye of the *adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me, and diſguiſeth his face.* The ſon of *Sirach* repreſents the adulterer as "*leaving his bed*, ſtealing out of "it, as it were, to execute his plans of "wickedneſs, at a time when he thinks "the unſeaſonableneſs of the hour, and "the darkneſs of the night, will con-

"ceal

"ceal him from the eyes of all." This man is, in *Job*, called נאף an *adulterer*, or *defiler of other men's wives*.—That the ſame character is meant by the ſon of *Sirach*, is evident, from comparing *Ecclus* xxiii. 18. with *Job* xxiv. 15; and the puniſhment ſaid to await him, *Ecclus* xxiii. 21. with that aſſigned to *adulterers*, Lev. xx. 10. Deut. xxii. 22, 24.

Another reaſon of the difference, that is to ſay, why *polygamy* ſhould be allowed to the *man*, and no ſuch liberty belong to the *woman*, ariſes alſo from the *inferiority* evidently ſtamped upon the *woman* by the GOD *of nature*, by whom ſhe is placed under the abſolute *power* of *her huſband*, ſo that ſhe cannot diſpoſe of her *perſon*, on any occaſion, or to any purpoſe whatſoever, to any other but to himſelf, as may appear from Gen. iii. 16. She is not at liberty to make any *contract* whatſoever, without her *huſband*'s conſent—even *religious vows* are utterly void; ſhe cannot *perform* them if the *huſband* diſagreeth thereto. Numb. xxx. 8. *The wife* is—ὑποτασσομένη τῳ ἰδίῳ ἀνδρι—*ſubjected to her own proper huſband*, 1 Pet. iii. 1. The apoſtle *Paul* uſes the ſame expreſſion, when he ſays, Rom. xiii. 1. *Let every ſoul* be *ſubjected* (ὑποτασσεσθω) *to the higher powers*. But none of theſe things are

ſaid on the *ſide* of the *man*—even in teaching in the *congregation*, the *apoſtle* marks out the woman's *inferiority*—1 Tim. ii. 11. *Let the woman learn in ſilence with all ſubjection — I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.* Again, the ſame *apoſtle* ſaith—*The head of the woman is the man—the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.* 1 Cor. xi. 3, 8, 9. It appears then from the *nature of things*, as conſtituted by the *Creator* himſelf, that the *man* hath powers which the *woman* hath not, and therefore may uſe a freedom of action which the * woman cannot. The *apoſtle*'s ſaying, *the man was not made for the woman, but the woman for the man*, reminds me of the manner in which CHRIST vindicated his diſciples, when they were accuſed by the *Phariſees* of breaking the ſabbath, becauſe *they plucked ſome ears of corn on the ſabbath-*

* Beſides all this, it may be ſaid, that the more wives a man hath, the more children he is likely to have; but this cannot be on the woman's ſide; for ſhe cannot breed the oftner by having more men than one.—Such a mixture is known to be even deſtructive of *conception*, ſo that the more men a woman may have, the leſs likely is ſhe to breed at all. This ſurely affords a ſtrong proof that *polyandry* (as it is called) is contrary to nature.

day

day—He ſaid unto them, The ſabbath was made for man, and not man for the ſabbath, wherefore the Son of Man is LORD *alſo of the ſabbath.* The reader may transfer this argument, by parity of reaſon, to the other ſubject which we have been ſpeaking of; and it furniſhes a proof, by no means inconcluſive, why a *man* may be a *polygamiſt*, but a woman not.

But we may go farther, and obſerve, that, without *this difference*, the grand ends of GOD's *moral government*, with reſpect to the *commerce of the ſexes*, would not have been provided for. The very *laws* themſelves, which were made to ſecure *thoſe* ends on *both* ſides, muſt have become mere *cyphers*. If *polygamy* had been *permitted* on the *woman's ſide*, what muſt become of that law—Deut. xxii. 22. *If a man* (כי איש—*if any man whatſoever*) *be found lying with a woman married to an husband, then they ſhall both of them die, both the man that lay with the woman, and the woman. So thou ſhalt put away evil from* ISRAEL? If the having *more wives* than one at a time had been *forbidden the man*, what, in numberleſs inſtances, muſt have become of Deut. xxii. 28, 29. *If a man* (כי איש as before—*if any man whatſoever*) *find a damſel that is a virgin which is not betrothed—and lie with her—ſhe ſhall be*

be his wife; becauſe he hath humbled her, he may not put her away all his days? The *firſt* of theſe laws (as that of Lev. xx. 10.) was apparently to ſecure the man againſt the *treachery* of the *woman*—the *ſecond* (as *Exod.* xxii. 16.) to ſecure the woman againſt the *treachery* of the man—and *both* to ſecure the world from that confuſion and miſchief which muſt be brought upon it (and are daily brought upon it by our diſregard of theſe laws) by the *treachery* of either.

As the *woman* had the buſineſs of *parturition* allotted to her, ſhe muſt neceſſarily be looked upon as the *repoſitory* of thoſe bonds and cements of human ſociety, without which it cannot * ſubſiſt; ſuch

* The *rabbinical* explanation of the word נאף in Exod. xx. 14. has ſomething very ſtriking in it. *R. Levi* ſaith, that "this word, abſolutely and "ſimply, denotes *congreſs* with *the wife of another* "*man.* Nor is it uſed but where a *married woman* "is concerned. The reaſon of this precept is, "that the world ſhould be peopled agreeably to the "will of GOD. The bleſſed GOD willed, that all "creatures of the world ſhould bring forth fruit "according to their reſpective ſpecies, and that one "ſpecies ſhould not be mixed nor confounded with "another. He willed that the ſame ſhould obtain "with reſpect to the human offſpring, that it might "appear whoſe child every man was, and that the "ſeed of *one* ſhould not be confounded with that of "*another.*

ſuch as family deſcents, pedigrees, genealogies, inheritances, and all communications and diſtinctions of relationſhip. Therefore the *Creator* did, in his infinite wiſdom, ſet bounds to the *commerce of the ſexes*, on the part of the *woman*, which could not be paſſed under pain of death.

Whoredom and *fornication* are, for the ſame reaſons, alſo inimical to thoſe *bonds* of human ſociety above-mentioned, introductory of all manner of confuſion and wickedneſs, inconſiſtent with the law of marriage, and the probable cauſes of ruin and deſtruction to the *female ſex*.—Therefore, as *ſeduction* and *dereliction* muſt, in the very nature of things, lead to theſe, the poſitive law of GOD forbids *any man* to take *a virgin*, and then abandon her.

" *another*. Moreover, many corruptions are found " in *adultery*, which occaſion the breach of many " commandments. GOD commanded to *honour pa-* " *rents*; but in caſe of *adultery* they cannot be " known. So we are forbidden any intercourſe of " marriage with *ſiſters*, and *other relatives*; but " *adultery* tends to deſtroy theſe laws; for, where " this is, men cannot know their own relations." Thus ſpeak the *Rabbins*, agreeably to the ſcriptures, and matter of fact, therefore are worth attending to in this point. The *reader* muſt ſurely ſee, very evidently, reaſons for the *ſeventh* commandment on the *woman*'s ſide, which cannot apply on the *man*'s, and why *adultery*, or *defiling a man*'s wife, was made ſo *penal* to *both parties* concerned.

As

As to what has been ſaid touching the harmony of the *Old* and *New Teſtaments*, and the perpetual obligation of the *moral law* as to its *immutability*, ſo that what it once *forbad* it always *forbids*, and what it did *not forbid* can never be *forbidden* —it is a point of ſuch infinite conſequence, as to deſerve a recapitulation— and as I cannot ſum up the matter in words more clear and forcible, than our *church* has done in her ſeventh *article*, I will conclude this *chapter* with that ſound and ſcriptural account of the matter:—

" The *Old Teſtament* is not contrary
" to the *New*; for both in the *Old*
" and *New Teſtament* everlaſting life
" is offered to mankind by CHRIST,
" who is the only mediator between
" GOD and man. Wherefore they
" are not to be heard, which feign
" that the *old fathers* did only look
" for *temporary* promiſes.

" Although the law of GOD, given
" from GOD by *Moſes*, as touching
" *ceremonies* and *rites*, do not bind
" *Chriſtian men*; nor the *civil* pre-
" cepts thereof ought, of neceſſity,
" to be received into any common-
" wealth—yet, notwithſtanding, no
" *Chriſtian* man whatſoever is free
" from the obedience of the com-
" mandments

" mandments which are called *mo-*
" *ral.*"

No one can conſider aright the *divine inſtitution of marriage*, and not ſee that it is founded in the very *nature of things*, and that by the GOD of nature. This is as ſelf-evident, as that if mankind were to *increaſe and multiply, and repleniſh the earth*, there muſt be an appointed means by which this was to brought to paſs. Therefore the laws concerning *marriage* cannot be reckoned a mere object of thoſe *rites and ceremonies* which were to *vaniſh away*. Heb. viii. 13.

Nor can they be reckoned among the objects of that *civil polity*, which was only calculated for the government of a *particular* people, in a *particular* part of the world, and that under *particular* circumſtances, ſuch as never were or can be known to any other people on the earth—unleſs *marriage* itſelf can be ſuppoſed to be confined to them, and not equally to concern the whole human race.

The *moral* law hath therefore *marriage* as its object, as concerning, in the higheſt and moſt material points, the *moral* actions of men. This clearly appears, not only from the very nature of the thing itſelf, but from the very words of the *ſeventh* commandment—*Thou ſhalt not commit*

mit adultery; and again of the tenth—*Thou ſhalt not covet thy neighbour's wife.* Theſe are *moral* laws, equally binding at *all times*—in *all places*—over *all perſons.* And as the *ſeventh* commandment is a *moral* law founded on the divine inſtitution of *marriage itſelf*, ſo are all the expoſitions of it which are to be found in the ſcripture, unleſs we can be abſurd enough to imagine, that the *letter* of a law can be of a *moral* nature, and that the ſenſe, meaning, and intendment of it are only of a *ceremonial* or *civil* tendency.

What is meant by the word נאף—*adultery*, is not to be determined by the conceits, inventions, cuſtoms, or laws of men, but by the mind and will of GOD, as revealed to us in the *precepts* and *examples* which are recorded in *His word* for our inſtruction; and eſpecially from the uniform and unvaried idea annexed to the uſe of that word throughout the writings of *Moſes* and the *prophets.* If theſe have failed in giving us the true ſenſe of it, then is it not true that their writings *are profitable for doctrine, for reproof, for correction* (ἐπανορθωσιν—the amendment of what is wrong) for *inſtruction in righteouſneſs*, ſo that *the man of* GOD (i. e. the believer) *might be perfect, thoroughly furniſhed* (both as to *knowledge* and

and *practice*—nothing *leſs* can be the ſenſe of ἄρτιος) *unto all good works.* 2 Tim. iii. 16, 17. The ſcriptures which are ſpoken of in this paſſage are the ſcriptures of the Old Teſtament, or *theſe holy ſcriptures* which TIMOTHY *had known from a child* —before a ſingle line of the New Teſtament was written, ver. 15. If therefore *polygamy* does not ſtand recorded as a *ſin* againſt the law of GOD, either by *Moſes* or the *prophets*, but as a matter *owned, bleſſed, allowed* of GOD, we muſt ſay, unleſs we pretend to be wiſe above what is written, that it is *no ſin*, for *ſin is the tranſgreſſion of the law.* As to the common notion, that it was made ſinful by ſome *new law* of CHRIST, and abſolutely forbidden in the New Teſtament, it is one of the *three pious* * *lyes* which owed their

* "It was a maxim avowed in the 4th century, "that—it is *an act of virtue to deceive and lye, "when, by that means, the intereſts of the church "might be promoted.*—This horrible maxim was in- "deed of long ſtanding, and had been adopted for "ſome ages paſt, to the unſpeakable detriment of "that glorious cauſe in which they were employed. "And it muſt be frankly confeſſed, that the great- "eſt men, and moſt eminent ſaints, were more or "leſs tainted with this corrupt principle. We "would willingly except *Ambroſe* and *Hilary*, "*Auſtin*, *Gregory Nazianzen*, and *Jerome*; but "TRUTH, which is more reſpectable than theſe ve- "nerable

their invention to the *ignorant zeal* of ſome profeſſors and writers in the very early ages of *Chriſtianity*. *One* was—that "marriage was a carnal thing, incon-"ſiſtent with the purity and perfection "of a *Chriſtian*, and therefore * unlaw-"ful under the goſpel."—Another was —that "if a man, on the death of "his wife, married again, it was no bet-"ter than *adultery*."—The *third*, begot-ten between the other two, was—that "*polygamy*, though allowed to the *Jews* "under the Old Teſtament, is forbidden

"nerable fathers, obliges us to involve them in "the general accuſation." See *Moſheim*, vol. i. p. 200.

"Though the primitive *Chriſtians* (ſays *Moyle*) "lived up to the full rules of their religion with "the utmoſt probity and innocence of manners, "yet it is too certain, there were ſome perſons "among them, who, through a miſtaken zeal, "made no ſcruple of *lying* for the ſake of their re-"ligion. Their fictions found an eaſy reception "in a credulous age, and were conveyed down to "poſterity as certain truths." See *Jortin. Rem.* vol. i. p. 299.

* *Epiphanius*, Hæres. 58, ſpeaks of the *Valeſians*, who caſtrated themſelves, and alſo their *gueſts*, that by this means they might introduce them into the kingdom of heaven—"Se & hoſpites ſuos caſtrâ-"runt, ut ita ſecum introducerent in Regnum cæ-"lorum." They held that none but *eunuchs* could be ſaved.

Niſi quis eunuchus fieret, ſalvari non poſſe.

" to *Chriſtians* under the *New.*" The two firſt (among the *Proteſtants* at leaſt) *are come to nought*—the *laſt* is as generally believed among *Chriſtians* of all ſorts, as the lye of *tranſubſtantiation* is in the *Romiſh church.* And there can be little doubt, but that a man who has *two wives*, under whatever circumſtances they might be taken, would be looked upon to be as *impious*, and as much a *child of the devil*, amongſt us, as a perſon would be among the *Papiſts*, who *wickedly* refuſed to give up his outward ſenſes, and to believe that a ſmall piece of *wafer*, after certain words ſaid over it by a *prieſt*, is the body, fleſh, blood, and bones, of a man ſix feet high—or as a *prieſt*, *biſhop*, or *pope*, who married at all.

As theſe things will be farther conſidered under the head of *Superſtition*, I will now haſten to the examination of a *notion*, which I fear is *too common* among us, and on which what is uſually ſaid and thought on the ſubject of *polygamy*, is for the moſt part built; I mean that of repreſenting CHRIST as appearing in the world as "a *new lawgiver*, who was "to introduce a *more pure and perfect* "*ſyſtem of morality*, than that of the *law* "*which was given by* MOSES."—This horrible blaſphemy againſt the *holineſs* and *perfection* of GOD's law, as well as

againſt the truth of CHRIST, who declared that *He came not to deſtroy the law, but to fulfil it*—this utter contradiction both of the *law* and the *goſpel*—was the foundation on which the heretic *Socinus* built all his other abominable errors. From whence he had it, will appear in the ſequel. In the mean time, I cannot help ſtopping a while to lament the progreſs which *Socinianiſm* is daily making amongſt us—with many, among the *Diſſenters* eſpecially, it is called *new light*—but, thank GOD! there are yet ſome remaining, who call it by its true name—*old darkneſs*—and as ſuch oppoſe it.—As it is coincident with the main ſubject of the following *chapter*, it will fall in my way to ſay ſomething, which I hope will thoroughly apprize the *reader* of the miſchiefs which muſt reſult from *Socinianiſm* in all its ſhapes.—In the courſe of what I ſhall have to ſay, it will appear, that, ſo far from CHRIST's ever condemning *polygamy*, which, as a *new lawgiver*, he is ſuppoſed to have done, He never mentioned it during the *whole courſe of His miniſtry*, but left that, as He did all other *moral* actions of men, upon the footing of that law under which *He was made*, and to which He, for *us men*, and for *our ſalvation*,

ſalvation, became not only *ſubject*, but even *obedient unto death*. Phil. ii. 8.

Upon the whole, I take the truth to be, that the firſt *general inſtitution of marriage*, accompanied with the firſt *general bleſſing*, is to be found in thoſe words of Gen. i. 28, *Be fruitful, and multiply, and repleniſh the earth*.—The ſpecial manner of this, together with the indiſſolubility of the obligation created by it between the parties, is revealed, Gen. ii. 24. where it is ſaid — *A man ſhall be joined* — דבק — προσκολληθησεται — agglutinatus erit — to *his woman*—and *they*, as in conſequence thereof, *ſhall become one fleſh*, i. e. *inſeparable* from each other. Gen. iii. 16. reveals the entire ſubordination and ſubjection of the *wife to the huſband*—and the reſt of the *Bible* ſhews us, that *virgins* could not be *ſeduced* and *taken* as *appetite* might *prompt*, and then abandoned and forſaken as licentiouſneſs might *incline*—but that *monogamous* and *polygamous* contracts were equally valid and binding, equally lawful as to the inheritableneſs of the iſſue, and all other marks of legitimacy, that is to ſay, on the *man*'s ſide; but that, on the *woman*'s, polygamy was, for the moſt apparently-wiſe reaſons, forbidden under pain of death.

While this ſyſtem was reverenced and

obſerved, we read of no *adultery*, *whoredom*, and *common proſtitution* of women among *the daughters of Iſrael*: no *brothels*, *ſtreet-walking*, * *venereal diſeaſe*: no CHILD-MURDER, and thoſe other appendages of female ruin, which are too horrid to particularize. Nor were theſe things *poſſible*, which, ſince the revocation of the divine ſyſtem, and the eſtabliſhment of human ſyſtems, are become *inevitable*. The ſuppoſing our *bleſſed Saviour* came to deſtroy the *divine law*, or alter it with reſpect to marriage, is to ſuppoſe Him laying a foundation for the miſery and deſtruction of the weaker ſex; whereas no *being* leſs wicked than *Satan* himſelf, could ever have deviſed the almoſt total departure from GOD'S LAW, which, from even the earlieſt ages of *the church* ſince the Apoſtles'

* Much has been ſaid concerning the antiquity of this diſeaſe. The ſubject is ably handled, and indeed exhauſted, in that learned and laborious work of *Johannes Aſtruc*, de Morb. Ven. lib. i. I will only here obſerve, that as the *divine law* puniſhed *adultery*, or the defilement of another's wife, with death in both parties—and *whoredom* was, on the part of the woman, alſo a *capital offence*—the conſequences of *proſtitution* muſt of courſe be prevented, by the prevention of the thing itſelf. Beſides, the almoſt univerſality of marriage among the *Jews* (for *celibacy* was a diſgrace) and the fixing the *virgin* on the man who firſt *took* her, ſo that he could not *put her away all his days*, left little room for *proſtitution*, had their laws been even leſs ſevere againſt it.

times,

times, is to be found among the *Chriſtians*.

I now put an end to this long chapter, in which *polygamy*, diveſted of all the nonſenſe of human reaſonings, is ſet in its true *ſcriptural* light, as not *ſinful in itſelf*, but, in ſome caſes, highly *expedient*—in others—*duty*; and in this laſt view of it, forming one *link* in that divine chain of *heavenly legiſlation*, on which the ſecurity and protection of the *weaker ſex* is ſuſpended; it being, upon the footing of GOD's law, as impoſſible for *one man* as *another*, to *ſeduce* and abandon to proſtitution and ruin, thoſe who have a moſt indefeaſible claim upon him for their ſafety and ſupport.

If among us, as among the *Jews*, and as formerly in *France*, and now in ſome other parts of the world, a *ſingle man*, be his rank and ſtation what they may, was conſtrained to marry publicly the woman he ſeduces; and if the *ſpirit* of the *divine law* was ſo far complied with, as to compel the *man already married*, to give ſecurity for the maintenance and proviſion of ſuch woman as he ſeduces, and, if his preſent *engagement* ſhall determine, to *marry publicly* her whom, in GOD's account, he has *married privately*—it would be ſuch a check upon the licentiouſneſs

of mankind, ſuch a reſtraint upon what is called *gallantry*—ſuch a ſecurity for female chaſtity—and ſuch a preſervative againſt *proſtitution*, as might make thoſe who live to ſee it ſay—

Jam redit & virgo, redeunt Saturnia Regna.
VIRG.

Now *Juſtice* and the *Golden Age* again return.

Doubtleſs, *irregularities* there always *were*, and always *will be*, while *human nature* is *human nature*. Still, a vaſt difference there muſt be found, between a *ſyſtem* which is formed as a check to the luſt, treachery, and cruelty of mankind, and *one* which, in *numberleſs* inſtances, lets them looſe to act without controul.

APPENDIX TO CHAP. IV.

SINCE the preceding *chapter* went to the preſs, the *author* has been favoured with a tranſcript from a tract in the *Britiſh Muſeum*, which contains the whole of *Biſhop Burnet*'s opinion on *polygamy*. The *reader* has before ſeen it partially quoted; but the whole is here inſerted *verbatim*.

" IS

" IS *polygamy* in any caſe *lawful* under " the *goſpel?*

" FOR ANSWER. It is to be *conſidered*, " that *marriage* is a *contract* founded up- " on the *laws of nature*, its end being " the *propagation of mankind*; and the " *formality* of doing it by *churchmen*, is " only a ſupervenient benediction, or " pompous ſolemnizing of it; and there- " fore the *nature of marriage*, and not " any *form* uſed in the celebration of it, " is to be *conſidered*. It is true, the caſe " is harder, when any is married by ſuch " a * *form*, as binds him to one *woman*, " than

* The *Biſhop* here doubtleſs alludes to that part of our *form*, where the prieſt is to aſk the man— " Wilt thou have this woman to thy wedded wife— " &c.—and, forſaking all other, keep thee *only unto* " *her*, ſo long as ye both ſhall live?

" *The man ſhall anſwer,*
" I WILL."

Here is no *decent* qualification, as in the *ordination* of miniſters—" I will endeavour ſo to do, the LORD " being my helper"—" I truſt ſo"—" I think ſo" —" I have ſo determined, by GOD's grace"—or the like; but, with the peremptorineſs and confidence of a *Stoic*, who held—ἐφ' ἡμιν ἐστιν ὁσα ἡμετερα ἐργα— " *all our own actions are in our own power*"—ill ſuited to a frail and fallible creature, who knows *not what a day may bring forth*—(ſee *Prov.* xxvii. 1. comp. *Jer.* x. 23.) the *anſwer* is to be—I WILL—I—REX DOMINUSQUE MEI—I WILL.

The man is afterwards to take her—" *for better* " *and for worſe*"—but, be ſhe ever ſo much *worſe*

" than where he is bound only by the *tie*
" *of marriage*, conceived in *general terms*.
" The *caſe* of mankind, ſince the *fall*,
" varies very much from what it was in
" *innocence*; for then the ſoundneſs of
" their *bodies*, and purity of their *minds*,
" did keep out of the way all the ha-
" zards of *barrenneſs*, *ſickneſs*, *uncleanneſs*,
" or *croſſneſs* of *humours*, which made
" the former law not ſo proper for man-
" kind; yet ſtill a *ſingle* marriage was
" the perfecter, as being nearer the ori-
" ginal.

" Before the flood, we find *Lamech* a
" polygamiſt; ſuch were *Abraham* and
" *Jacob* after it; not that this was not
" indulged by *Moſes*; for all that he did

than he *took her for*, ſhort of actual *adultery*, ſtill he is to groan under the ſore bondage of what is called HIS VOW; which his fellow-creatures have juſt as much right to impoſe upon him, from any authority in ſcripture, as another ſet of people had, to make a man *vow* voluntary *poverty*—perpetual *chaſtity*—and implicit *obedience* to a fellow-mortal—on becoming a *monk*.

There was a time when, if *ſuch a one* had *married*, the *law* (ſee 31 Hen. VIII. c. 14.) would have ſent him to the *gallows*, and no doubt the *church* would have ſent him to the *devil*. TEMPORA MUTANTUR—well if we could ſay, as touching *all* the fooliſh and unſcriptural *ſnares*, which mankind have invented, and laid for one another's conſciences—ET NOS MUTAMUR IN ILLIS.

" relating

" relating to theſe affairs, was only to
" allow a DIVORCE, which was a *proviſo*
" for the hardneſs of the hearts of the
" *Iſraelites*. Every man was bound to
" maintain whom he had firſt married;
" leſt, therefore, ſuch as deſigned ano-
" ther wife, and could not maintain a
" *former*, might uſe *indirect* ways to be
" rid of them, this *fair one* of *divorce*
" was allowed * by GOD; and their *poly-*
" *gamy* was practiſed, without either al-
" *lowance* or *controul*, as the *natural pri-*
" *vilege* of mankind. Neither is it any
" where marked among the *blemiſhes* of
" the patriarchs; David's wives, and
" ſtore of them he had, are termed by
" the prophet, GOD's *gift to him*: yea
" *polygamy* was made in *ſome caſes* a duty
" by Moſes's law;—when any died with-
" out iſſue, his brother, or neareſt *kinſ-*
" *man*, was to marry his wife, for raiſing
" up ſeed to him; and all were obliged
" to obey this, under the *hazard* of
" *infamy*, if they refuſed it; neither is
" there any exceptions made for *ſuch as*
" *were married*. From whence I may

* I juſt take the liberty to obſerve, that it is beſt to keep to the expreſſion of ſcripture. Our BLESSED SAVIOUR doth not ſay, that GOD *allowed divorce*—but—*Moſes allowed* or *permitted* it;—ſo the Biſhop expreſſes himſelf a few lines higher.

" *faithfully*

" *faithfully* conclude, that what GOD " made *neceſſary* in ſome caſes to any de- " gree, can in *no caſe be ſinful in itſelf*; " ſince GOD *is holy in all His ways.*

" But it is now to be examined, if it " is *forbidden* by the goſpel. It is cer- " tain, that our LORD deſigned to raiſe " mankind to the higheſt degrees of pu- " rity and chaſtity; and therefore OUR " LORD and St. PAUL do prefer a *ſingle* " *life* to a married ſtate *, as that which " qualifies us for the kingdom of heaven, " and was loaded with the feweſt in- " cumbrances; and by this rule, a *ſingle* " marriage being next to none at all, " was certainly more ſuitable to the *go-* " *ſpel*" [he means the times of the *go-ſpel.*] " But a ſimple and expreſs *diſ-* " *charge* of *polygamy* is no where to be " found.

" It is true, our LORD diſcharges *di-* " *vorces*, except in the caſe of *adultery*; " adding, that whoſoever *puts away his* " *wife* upon any other account, commits " *adultery:* ſo St. *Luke* and St. *Matthew* " in one place have it—or *commits adul-* " *tery againſt her:* ſo St. *Mark* has it—

* " This was meant only with reſpect to *parti-* " *cular* perſons in *particular* circumſtances, ſuch as " an *apoſtle*; which is the reaſon why St. *Paul* ap- " plies it chiefly to himſelf." 1 Cor. vii.

" or *cauſes her to commit adultery:* ſo St.
" *Matthew* in another place.

" ' If it be *adultery* then to take ano-
" ' ther woman after an *unjuſt divorce,*
" ' it will follow that the *wife* has *that*
" ' *right* over the *huſband*'s body, that he
" ' muſt *touch no other.*'—This is indeed
" *plauſible,* and *it is all that can be brought*
" *from the New Teſtament,* which ſeems
" convincing; *yet it will not be found of*
" *weight.*

" For it is to be conſidered, that if
" our *Lord* had been to *antiquate poly-*
" *gamy,* it being ſo deeply rooted in the
" men of that age, confirmed by ſuch
" faſhions and *unqueſtioned* precedents,
" and riveted by ſo long a practice, he
" muſt have done it *plainly* and *autho-*
" *ritatively,* and not in ſuch an involved
" manner, as to be *ſought* out of his
" words by the *ſearch* of *logick.*

" Neither are theſe *dark words* made
" more clear by any of the *apoſtles* in
" their *writings:* words are to be carried
" no farther, than the *deſign* upon which
" they were written will *lead* them to;
" ſo that our LORD being, in that place,
" to ſtrike out divorce ſo *explicitly,* we
" muſt not, by a *conſequence,* condemn
" *polygamy*; ſince it ſeems *not to have fall-*
" *en within the ſcope* of what our LORD
" does there diſapprove.

" Beſide,

" Beſide, the term *adultery* may be " taken in general, for ſuch a *breach* of " *wedlock* as is equivalent to *adultery*; " and ſuch is an *unjuſt divorce*. This may " be the importance of the phraſe uſed " by St. *Mark*, viz.—*he committeth adul-* " *tery againſt her*; or all may be better " explained by the phraſe St. *Matthew* " uſes about it, in one place—*he cauſes* " *her to commit adultery*; ſince he that " *expoſeth* or *tempteth* to ſin, ſhares in " *the guilt* with the perſon that ſuc- " cumbs: and from this it appears, that " *polygamy* is not declared *adultery*, nei- " ther in the place cited, nor any other " that I know of.

" ' But it is true that *polygamy* falls " ' ſhort of the intendment of marriage, " ' in *innocency*, to which ſtate, we that " ' are *under the goſpel* muſt return *as near* " ' *as it is poſſible*.'—It is to be confeſſed " that *polygamy* was much condemned by " the ancients, though I think I have " met with ſomething about it, that is " little noticed; but of that I can ad- " venture to ſay nothing at this * diſtance " from my books and papers.

" But

* How unfairly *Dean Delaney* repreſents this paſ- ſage in the *Biſhop's* paper, may be ſeen before, p. 262, where we are to ſuppoſe his *Lordſhip* making " the " beſt

" But all that being granted, it is to " be conſidered that the *antients* were " *unjuſt* and *ſevere* againſt *marriage* (itſelf), " and did exceſſively favour the *celibate*, " or ſingle (life); ſo that in ſome places, " they who married a *ſecond* time, were " put to do *penance* for it; and, indeed, " both *Jew* and *Gentile* had run into " ſuch *exceſs* by their free commixtures, " that it is no wonder if the holy men " of thoſe ages, being provoked to a juſt " zeal, againſt ſuch unjuſt practices, " muſt have been carried, through im- " moderate ſwaying of the counterpoize, " into ſome extremes on the *other hand*.

" Therefore, to conclude this *ſhort* " *anſwer*, wherein many things are " hinted, which might have been en- " larged into a volume, I ſee nothing " ſo ſtrong againſt *polygamy*, as to ba- " lance the *great* and viſible *imminent* " hazards that hang over ſo many *thou-* " *ſands*, if it be not *allowed*."

The *author* cannot help expreſſing the higheſt ſatisfaction in finding, that in

" beſt excuſe he could, for giving a *raſh opinion*" —whereas, he ſeems to give the circumſtance of being at " a diſtance from his books and papers," as a reaſon for not producing teſtimonies from the *antients* " little noticed," but which, if produced, would tend to ſhew, that ſome of them thought as his *Lordſhip* did upon the ſubject.

what he has written on the ſubject, he has had the honour of coinciding, in ſo many points, with the ſentiments of this learned, judicious, and excellent *Biſhop*. But, on the other hand, he muſt expreſs his ſorrow, that his *Lordſhip* was ſo far "diſtant from his books and papers," otherwiſe, it is moſt probable, that he would have produced ſome valuable teſtimonies from the *antients*, concerning what he hints at as—"*little noticed.*"

Another thing is alſo to be lamented, which is, that the good *Biſhop* did not proceed to explain what he meant by thoſe "great and viſible imminent hazards," mentioned in the laſt paragraph.

If ſo ſmall and inconſiderable a perſon as myſelf may venture to gueſs at the meaning of ſo conſiderable and great a man as *Biſhop Burnet*, I ſhould ſuppoſe, that his *Lordſhip* has here a reference to his obſervation before made, concerning the difference between the ſtate of *innocency*, and that of mankind ſince the *fall*, and to thoſe *evils* which he mentions as the conſequences of the *latter*—which could not exiſt during the *former*. Such as "*barrenneſs, ſickneſs, uncleanneſs, or croſsneſs of humour.*" What "great, imminent, and viſible hazards hang over "*thouſands*," from theſe cauſes, has been obſerved

obſerved before, p. 181—184. To vindicate, therefore, the lawfulneſs of *polygamy* is, as the world is now conſtituted, in *ſuch caſes* at leaſt, to act as a good *citizen of the world*, by vindicating the "natural privileges," and neceſſary *rights* of mankind; and it is, at the ſame time, to act as a ſincere believer of *divine revelation*, to ſet forth, openly and without diſguiſe, that HEAVENLY SYSTEM, by which thoſe *rights* are eſtabliſhed and ſecured. To vindicate alſo that *univerſal law*, which had the good of the WHOLE for its object; to ſhew that its *wiſdom* and *beneficence* are too VAST to be confined to a *ſingle people*, or a ſingle period of *particular diſpenſation*—to free it from that obſcurity which *monks* and *prieſts*, and other *enthuſiaſts* and *fanatics*, have involved it in, to the diſtreſs and deſtruction of millions—is a taſk reſerved *alone* for thoſe, who, for the ſake of *truth*, are willing to ſacrifice their eaſe and *reputation* to the malevolence of *ignorance* and *prejudice*.

CHAP.

CHAP. V.

CHRIST *not the Giver of a new Law.*

MOSHEIM, (Eccl. Hiſt. *Maclaine's* edition, quarto, vol. i. p. 295) very juſtly obſerves—"When once the *miniſters* of the *church* had departed from "the antient ſimplicity of religion, a"buſes were daily multiplied; and *ſuperſtition* drew, from its horrid fecun"dity, an incredible number of abſurdi"ties, which were added to the doctrine "of CHRIST and his apoſtles."—This is very true, and very ſtrikingly exemplified in that learned and accurate writer's hiſtory of the *Chriſtian church*, both with regard to *ceremonies* and *doctrines*. Among other abſurdities in point of *doctrine*, is the notion that "CHRIST's miſſion up"on earth was to exhibit to mortals a "*new law*, diſtinguiſhed from all others "by its unblemiſhed *ſanctity* and *perfec*"*tion*." In vol. ii. p. 277. this is repreſented as one main article of the *Socinian* creed, and it is to be wiſhed that it never had been adopted but by the immediate followers of *Socinus*. Yet this

is

is the language we hear daily, and is at the bottom of that extravagant notion expreſſed by *Gronovius* on *Grotius* De Jure, tom. i. p. 274, octavo, 1735.—maintained by many learned men, and even adopted as an axiom by the generality of Chriſtians, as much as the *Pope*'s ſupremacy and infallibility were before the *Reformation*—namely, that—"Lex naturæ & veteris fœderis concedunt *polygamiam*"—*The law of* * *nature, and of the* "*Old*

* By *lex naturæ*, or *law of nature*, I underſtand here (as *Gronovius* joins it with the *lex veteris fœderis*—the *law of the old covenant*—) that *lex non ſcripta*, or *unwritten law*, given of God to *Adam*, and from him derived by *tradition* to the people of God till the time of *Moſes*, when the *lex ſcripta*, or *written law*, was *given by Moſes*. See *John* i. 17. *former part*, and *Rom.* v. 13. Both theſe *laws* are in ſubſtance *one* and the *ſame*. The *moral* obligation of *each* demanded the *ſame obedience*; the *ceremonial* inſtitutions of *both* pointed out the ſame ſacrifice and atonement for ſin. Neither of theſe *laws* forbad *polygamy*, therefore it was practiſed by *Abraham*—*Jacob*, and doubtleſs many others who lived under what is called the *patriarchal* diſpenſation—as well as by the *Jews* under the *Moſaical* diſpenſation. As for what is generally underſtood by the *law of nature*, the offspring of what is called the *light of nature*, it is beſt deſcribed by—

Monſtrum, horrendum, informe, ingens, cui lumen ademptum.

Let thoſe who think I carry this matter too far, conſult Rom. i. 21, &c. which paſſage of *holy writ* may be looked upon as a ſummary of what is ſaid in the Old Teſtament, of the depravity, blindneſs, ignorance,

Old Teſtament, allow polygamy, but it is forbidden—" Lege CHRISTI"—*by the law of* CHRIST. This appears to be the opinion of *Grotius* in that place on which *Gronovius* comments: for he ſays—" Ex " CHRISTI lege irritum eſt conjugium " cum eo qui maritus ſit alterius mulieris, " ob jus illud quod CHRISTUS fœminæ " pudicitiam ſervanti dedit in maritum." —*By the law of* CHRIST, *a marriage with a man who is the huſband of another woman, is void and of none effect, by reaſon of the right which* CHRIST *gave to the woman, who preſerves her chaſtity, over her huſband.* Here then CHRIST is ſet up to exhibit to mortals a *new law*, and that,

ignorance, and wickedneſs of the *fallen human nature*. This is abundantly confirmed by all hiſtory, and daily experience. *Dr. Alexander*, Hiſt. of Wom. vol. i. p. 169, ſays, very truly—" Man, in that " rude and uncultivated ſtate in which he originally " appears in all countries, before he has been form- " ed by ſociety, and inſtructed by experience, is " an animal, differing but little from the wild " beaſts that ſurround him." Here let me once more recommend to the *reader*'s peruſal, Dr. LELAND's *Advantage and Neceſſity of the Chriſtian Revelation*. There he will ſee a very authentic account of what MAN is, " though formed by ſociety, " and inſtructed by experience," without the *light* of divine *revelation*. This, not as it reſpects the *vulgar* and *illiterate*, but thoſe alſo who are handed down to us, as moſt eminent for *wiſdom*, *learning*, and *philoſophy*.—THE WORLD BY WISDOM KNEW NOT GOD. 1 Cor. i. 21. Comp. Job xi. 7, 8.

in

in oppoſition to *the law of nature* and of the *Old Teſtament*, as *Gronovius* expreſſes it. How this idea harmonizes with the *hereſy* of *Socinus*, may appear from the ſhort view which we have of the *Socinian theology*, *Moſh.* vol. ii. p. 276.—"GOD, "who is infinitely more perfect than man, "though of a ſimilar nature in ſome re- "ſpects, exerted an act of that power by "which He governs all things, in con- "ſequence of which an extraordinary "perſon was born of the *Virgin Mary*. "That perſon was JESUS CHRIST, whom "GOD firſt tranſlated to heaven, and hav- "ing inſtructed Him fully there in the "knowledge of His will, counſels, and "deſigns, ſent Him again into this ſub- "lunary world to promulgate to man- "kind a *new rule of life, more excellent* "*than that under which they had formerly* "*lived*, to propagate the truth by His "miniſtry, and to confirm it by His "death." Thus blaſphemed *Socinus* againſt the excellence, purity, and perfection of the law of JEHOVAH, as well as againſt the glory and divinity of the *Son of* GOD! However, this notion about a *new law* given by CHRIST, is not to be called the invention of *Socinus*, who lived ſo late as the 16th century; it was a doctrine of the *Koran*, when the im-

poſtor * *Mahomet* ſet up his religion; for we are there informed, that, "of 224,000 "*prophets* which have from time to time "been ſent into the world—among whom "313 were *apoſtles*, ſent with ſpecial "commiſſions to reclaim mankind from "infidelity and ſuperſtition—*ſix* of them "brought *new laws* for that purpoſe, "which ſucceſſively *abrogated the pre-* "*ceding*. Theſe were 1. *Adam*, 2. *Noah*, "3. *Abraham*, 4. *Moſes*, 5. *Jeſus*, 6. *Ma-* "*homet*." See Broughton, Hiſt. Lib. Tit. *Mohammed*.

It was fundamentally neceſſary for *Mahomet*'s plan, to have it believed that GOD had ſent ſeveral prophets into the world, who had ſucceſſively abrogated the laws of thoſe who had gone before: for as *Mahomet*'s intention was to appear as ſuch an one himſelf, he very artfully kept his followers from looking after the credentials of his miſſion in the writings of the *Old* and *New Teſtaments*; for had he appealed to theſe himſelf, or referred his followers to *their* evidence of his miſſion from GOD, He muſt have appeared as

* Earlier ſtill—"*Lactantius* conſiders CHRIST's "miſſion as having *no other* end, than that of lead- "ing mankind to virtue, by the moſt *ſublime pre-* "*cepts*, and the moſt *perfect example*." *Moſheim*, vol. i. 188, note h, century 4th.

great

great an *impoſtor* in their eyes, as doubtleſs he was in his * own.

The *bleſſed Jeſus* proved the reality of His miſſion, by a courſe directly contrary to this, for, in all his *teaching*, He conſtantly appealed to the *law* and the *prophets*—"*It is written*," was His warrant for all He ſaid and did—He founded all His claim to the character of the MESSIAH, on the writings of the † Old Teſtament, and all His *miracles* were a conſtant appeal to what was there foretold concerning him. So far from aſſuming to Himſelf the authority of abrogating that holy, perfect, and ſpiritual *rule of life*, which was contained in the law given from GOD by *Moſes*, He began His public miniſtry with the moſt ſolemn proteſt againſt ſuch a ſuppoſition. Therefore, to contend for his enacting any *new*

* *Mahomet* was too cunning not to be ſenſible of this. Therefore he got rid of all danger from their authorities, by making it believed that the *pentateuch*, *pſalms*, and *goſpels* were ſo altered and corrupted, that little credit was to be given to them—That GOD had promiſed to take care of the *Koran*, and to preſerve it from any *addition* or *diminution*. *Koran*, c. 15.

† So His fore-runner, *John the Baptiſt*, appealed to the Old Teſtament for the truth of his miſſion. See Matt. iii. 3. Luke iii. 4—6, with John i. 22, 23.

law, contrary to the *law of nature, and of the Old Teſtament*, is to call in queſtion His veracity, and to place Him in a rank of *impoſture* even below *Mahomet* himſelf. *Mahomet* profeſſed to deſtroy the *law and the prophets*, as they had deſtroyed all *preceding ſyſtems*: whereas CHRIST moſt ſolemnly declared—that *heaven and earth could ſooner paſs, than one jot or tittle paſs from the law—Think not*, ſaid He, *that I am come to deſtroy the law or the prophets, I am not come to deſtroy, but to fulfil.* So far from abrogating the *law*, or *rule of life*, which had been delivered by the hand of *Moſes*, or ſetting up a *new law* in oppoſition to it—He came into the world to be ſubject to it in all things, and ſo to fulfil the *whole righteouſneſs* of it. Matt. iii. 15. *To magnify and make it honourable.* Iſ. xlii. 21. even by *His obedience unto death.* Speaking in the *ſpirit of prophecy* (Pſ. xl. 8.) He ſays—*Lo—I come—in the volume of the book it is written of me—I delight to do thy will, O my* GOD; *yea*, THY LAW *is within my heart.* And in His public miniſtry, how uniformly doth he ſpeak the ſame thing? How does He diſclaim the imputation of abrogating the law of GOD, and of ſetting up any *new law* of His own, in oppoſition to it? *He whom* GOD *hath ſent*, ſaid He, *ſpeak-*

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eth the words of GOD. *John* iii. 34.—*My doctrine is not* MINE, *but His that ſent me.* John vii. 16, 17.—*If any man will do His will, he ſhall know of the doctrine, whether it be of* GOD, *or whether I ſpeak of* MYSELF. John viii. 28.—*I do nothing of* MYSELF, *but as my Father hath taught me I ſpeak theſe things.* John xii. 49, 50.—*I have not ſpoken of* MYSELF, *but the Father which ſent me, He gave me a commandment what I ſhould ſay, and what I ſhould ſpeak. My meat is to do the will of Him that ſent Me, and to finiſh His work.* John iv. 34.—This is not the language of one who came to abrogate GOD's *law*, as delivered by *Moſes*, and to ſet up a *new law* of His *own*, contrary to the *rule of life* revealed in the Old Teſtament, but of one who came to fulfil the *righteouſneſs* of the law, every *precept* of which He revered, whoſe every *commandment* He perfectly obeyed.

Let the reader turn to his *Bible*, and conſider what is ſaid of the law of GOD—Pſ. xix. 7, 8, 9, 10, 11, and throughout the whole long 119th *pſalm*, and ſurely he muſt ſay, that the idea of a more *excellent law*, or *rule of life*, than is therein ſet forth, is as replete with *folly*, as it is with *blaſphemy*. The ſame teſtimony which the Old Teſtament bears to the

perfection of the *divine law*, is alſo borne in the New Teſtament. When CHRIST delivers that ſummary of it, *Mark* xii. 30, 31, under the two heads *of the love of* GOD *with all the heart*—and the love *of our neighbour as of ourſelves*—He ſays—*There is* NONE OTHER *commandment greater than theſe.* So *Paul*, (Rom. vii. 12.) *The law is holy, and the commandment holy—juſt—and good.* And again (ver. 14.) *The law is ſpiritual.—Enter not into judgment with thy ſervant, O Lord*, ſaith the Pſalmiſt, *for in thy ſight ſhall no man living be juſtified.* Pſ. cxliii. 2.—For *by the deeds of the law there ſhall be no fleſh juſtified in his ſight*, ſaith the *apoſtle*, Rom. iii. 20. And again, Rom. iii. 19. *Whatſoever things the law ſaith, it ſaith to them, that are under the law, that every mouth may be ſtopped, and all the world become guilty before* GOD. After all this, to talk of "a more excellent law—a more pure "and perfect rule of life," goes beyond *folly*, it borders upon *madneſs*.

But as *madneſs* is uſually allowed to be ſo far conſiſtent with itſelf, as to *argue right*, though from *wrong principles*, we muſt obſerve that this ſcheme of abrogating the *old law*, and of introducing a *new one*, was a neceſſary and conſiſtent part of the *Socinian* plan—to ſuffer a *rule of life*

life to remain, which from its *purity and holineſs, concluded all men under ſin, and condemnation,* ſo that *no fleſh could be juſtified by it*—and, at the ſame time, to deny the neceſſity of a *vicarious ſatisfaction and atonement* (which is the very marrow of the *Socinian* hereſy)—was to render the ſalvation of man *impoſſible. Socinus,* therefore, to eſtabliſh a conſiſtent plan, abrogates the *divine law* as delivered by *Moſes,* by which man *cannot* be ſaved, and introduces a *new law,* (called the *law of* CHRIST) by which he might be ſaved. This made way for the reſt of the *Socinian* ſcheme, ſo that the divinity of CHRIST's perſon—His *vicarious obedience —ſufferings —atonement* —and *ſatisfaction* —being rendered unneceſſary, were all ſtruck out of the *Socinian goſpel.* Thus the pride of fallen man's reaſon, or rather the reaſonings of his pride, are made to triumph over the wiſdom of GOD. But as in all wickedneſs there is *folly,* ſo in this; for if no man *could be juſtified* by a law *leſs excellent, pure,* and *perfect,* how could he be ſaved by one that is *more* ſo? This has been ſeen by the *Socinians*; therefore—*ſincerity* is their goſpel obedience, and if they fail here (as fail they muſt) a *ſincere deſire to obey* will ſerve the turn.—Thus ends the *Socinian,* with the *Mahometan,*

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in the deſtruction both of the *law and the goſpel*: and CHRIST, like *Mahomet*, is to annihilate *Moſes* and the *prophets*!

If we attend to our *Saviour*'s preaching, and eſpecially to that heavenly diſcourſe delivered from the *Mount*, we ſhall find Him a moſt zealous advocate for the law of GOD, as delivered by *Moſes*. We ſhall find Him ſtripping it of the falſe gloſſes, by which the Jewiſh *rabbies* had obſcured or perverted its meaning, and reſtoring it to that purity and ſpirituality by which it reacheth even to *the thoughts and intents of the heart*. For inſtance, when He is about to enter upon a faithful expoſition of the *moral law*, leſt his hearers ſhould imagine, that what he was about to ſay, was contrary to the law of the Old Teſtament, being ſo different from the teaching of the *Scribes* and *Phariſees*, He prefaces his diſcourſe with thoſe remarkable words—Matt. v. 17—20. *Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil; for verily I ſay unto you, till heaven and earth paſs away, one jot or one tittle ſhall not paſs from the law, till all be fulfilled.* So far from abrogating the *old rule of life* delivered from GOD by *Moſes*, no *one* ſingle *part* of it, not a *ſentence*—a *word*—a *letter*—a *bit of a letter*, was to be deſtroyed. *Whoſoever, therefore, ſhall break one of theſe leaſt commandments,*

mandments, and ſhall teach men ſo, he *ſhall be called the leaſt in the kingdom of heaven*; but whoſoever *ſhall do and teach them, the ſame ſhall be called great in the kingdom of heaven*. What *commandments* were theſe? The ſequel ſhews that they were the commandments of the *moral law*, or *rule of life*, delivered from GOD by *Moſes*. *For except your righteouſneſs* (or conformity to thoſe commandments, which ought to be *internal* and *ſpiritual*) *exceed the righteouſneſs of the Scribes and Phariſees* (which was merely *outward* and *formal*) *ye ſhall in no caſe enter into the kingdom of heaven*. He then enters upon an expoſition of the *ſixth* commandment, which He vindicates from the bare, outward, literal conſtruction, received by *old tradition*, and taught by the *Scribes* and *Phariſees*—*Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill*, and whoſoever ſhall kill, *ſhall be in danger of the judgment*—but I ſay unto you, that *whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay—Thou fool—ſhall be in danger of hell-fire.*—This—"*I ſay unto you*"—does not imply that CHRIST meant to abrogate GOD's *law* againſt *murder*, and to ſet up a *new law* of His own inſtead thereof—but to ſhew the people,

people, that what they had been taught by the *Scribes* and *Phariſees*, after the *tradition of the elders*, namely, to look upon the *ſixth* commandment as reaching only to the *outward act* of *murder*, was falſe, for that, in the *ſpiritual* view and intendment of *that law*, it forbad every temper which reſembled it, or could lead to it; ſuch as violent, cauſeleſs, unprovoked anger, or any malicious inclination of the heart, breaking forth and ſhewing itſelf in opprobrious and injurious language; theſe are as contrary to the *law of the ſecond table*, —*Thou ſhalt love thy neighbour as thyſelf*—in their nature and tendency, as *murder* itſelf. So 1 John iii. 15. *He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.*

CHRIST then proceeds to explain the *ſeventh* commandment. *Ye have heard that it was ſaid by them of old time*, Thou ſhalt not *commit adultery*. *But I ſay unto you, that, whoſoever looketh upon a woman to luſt after her, hath already committed adultery with her in his heart.* This—"*but* "*I ſay unto you*"—does not imply that CHRIST meant to repeal the *ſeventh* commandment, but to explain it, as he had done the *ſixth*, and to ſhew that it not only meant to forbid the act of *defiling another's wife* (γυναικα) but even indulging in the heart an *evil deſire* towards her.

Whereas

Whereas the *Scribes and Phariſees*, after the *tradition of the elders*, ſtuck to the *outward letter*, and taught, that nothing but the *outward act* was a *breach of this law*. What *our* LORD ſaid here was no *new* commandment, but what was implied in the *tenth* commandment—*Thou ſhalt not covet* (luſt after) *thy neighbour's wife*. So Prov. xxiv. 9. *The thought of fooliſhneſs is ſin*.

Again. Ye have heard that it has been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the LORD *thine oaths. But I ſay unto you, Swear not at all, neither by heaven, for it is* GOD's *throne, nor by the earth, for it is His footſtool*, &c.—but let your communication be *yea, yea, and nay, nay; for whatſoever is more than theſe cometh of evil.* OUR LORD, by His—"*but I ſay unto you*"—doth not enact any *new law*, but explains and reſtores the honour of the *third* commandment—*Thou ſhalt not take the name of the* LORD *thy* GOD *in vain*. This evidently forbids all vain and raſh ſwearing, and the uſe of GOD's holy name (לשוא) *in vain, to no purpoſe*, in men's communication with each other. Even ſwearing by the *creatures*, is an interpretative breach of this commandment; for, as OUR LORD ſhews, there is no *creature* but hath ſome *relation* to GOD.

Ye have heard that it hath been ſaid, An eye for an eye, a tooth for a tooth; but I ſay unto you, that ye reſiſt not evil, but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo, &c. This refers to *Exod.* xxi. 24, where the law of *retaliation* was enacted, to be adminiſtered by the *judges of Iſrael* in a judicial way, on the lawful conviction of offenders: but the *Jews*, who were taught to abuſe every thing, made this a rule of proceeding in their own *private acts of revenge* upon one another. Such a temper and diſpoſition as this was very *ſinful* to indulge, much more ſo to gratify; OUR LORD therefore checks this, by teaching patience and forbearance, and doing good to, rather than injuring, *their enemies*. But ſtill here is no *new law*, the Old Teſtament taught the ſame. Exod. xxiii. 4, 5. *If thou meet thine enemy's aſs or his ox going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the aſs of him that hateth thee lying under his burden, and wouldſt forbear to help him, thou ſhalt ſurely help with him.*—Prov. xxiv. 17. *Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, leſt the* LORD *ſee it and it diſpleaſe Him.*—Prov. xxv. 21. *If thine enemy hunger, give him bread to eat; if he be thirſty, give him water to drink.*—Lev. xix. 17, 18. *Thou ſhalt not hate thy brother in thine heart*

—*thou*

—*thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf. I am the* LORD. All this is but ſaying what CHRIST ſays in other words.—This doctrine is inforced by *example*, as well as taught by *precept*, in the Old Teſtament. See 1 *Sam.* xxiv. 17, 18, 19, with Pſ. vii. 4. But what a bright example have we, of rewarding *evil with good*, in the character of *Joſeph?* Gen. xlv. &c.

Give to him that aſketh thee, and from him that would borrow of thee turn thou not away. This is the very language of Deut. xv. 8, 10.

Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy: they certainly had heard ſuch a doctrine *from the Scribes and Phariſees*, but it was falſe; the law ſaid, *Thou ſhalt love thy neighbour*, but in no part of it, *Thou ſhalt hate thine enemy*—directly the contrary. Lev. xix. 18. Yet what numbers of people are there, that believe it did allow *hatred to enemies*, and that the *forgiveneſs* of them, and *doing them good*, was never known till CHRIST preached it! The *apoſtle* tells us—*Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.* Rom. xiii. 10. *What law* is meant, appears ver. 8, 9; not a *new law of* CHRIST, but the *old law* delivered from GOD by *Moſes.*

Moſes. As *there is but one lawgiver* (James iv. 12.) ſo there is but *one law* *.

More inſtances of the truth above contended for might be adduced, but I will refer the reader to but one more on this part of the ſubject, wherein, if CHRIST could ever have had the leaſt intention of abrogating the *old rule of life*, given from GOD by *Moſes*, and ſetting up a *new one* of *his own*, he had a fair opportunity of declaring it.—Matt. xix. 16. *One came unto him, and ſaid, Good maſter, what good thing ſhall I do, that I may have eternal life? He ſaid unto him, If thou wilt enter into life, keep the commandments. He ſaith unto Him, Which?* JESUS *ſaid, Thou ſhalt do no murder—thou ſhalt not commit adultery—thou ſhalt not ſteal—thou ſhalt not bear falſe witneſs—honour thy father and thy mother—and—thou ſhalt love thy neighbour as thyſelf. The young man ſaith unto Him, All theſe things have I kept from my youth up: what lack I yet?* JESUS *ſaid unto him, If thou wilt be perfect, ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in hea-*

* Nothing can be clearer upon this point, than our SAVIOUR's *ſummary* of all He had been ſaying on the ſubject of relative duties, throughout the whole of His divine diſcourſe. *Therefore, all things whatſoever ye would that men ſhould do to you, do ye even ſo to them, for—THIS IS THE LAW AND THE PROPHETS.*

ven;

ven; and come and follow me. The uſe which I would make of this ſcripture, is to ſhew that every neceſſary requiſite for *entering into life*, as far as the *ſecond table* of the law is concerned, is here ſet down —but we find not a ſyllable of any *new law*, or one *jot or tittle* ſubtracted from the *old*. The *old law* is repeated word for word, and ſummed up in its ſpiritual ſenſe and import in the laſt ſentence, which occurs in the Old Teſtament in juſt the ſame words. See Lev. xix. 18. *Thou ſhalt love thy neighbour as thyſelf.*—The proof which our LORD required of this man's *ſincerity*, that of *giving to the poor*, was as much a duty under the Old Teſtament as under the *new*. See Deut. xv. 7—11, and Pſ. xli. 1. The *following* CHRIST was ſo far from being a *new law*, that it was the *only way to heaven* which GOD ever revealed ſince *the fall of man*. Comp. Deut. xviii. 15, with Acts iii. 22, 23, 24, and Matt. xvii. 5.

But it hath been urged, that CHRIST declared Himſelf to introduce a *new law*, *John* xiii. 34. where He ſaith, *A new commandment give I unto you.* The context runs thus: *A new commandment give I unto you, that ye love one another; as I have loved you, that ye alſo love one another.—By this ſhall all men know that ye are my diſciples, if ye have love one to another.* It ſurely cannot

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diſciples, ſo as, if need were, to *lay down their lives for each other*. The inforcing this by a *new example*—on *new obligations*, on *new motives*—is the meaning of CHRIST's calling the *law of brotherly love* a *new commandment*. So his diſciple *John*, (1 *John* iii. 14.) *We know that we have paſſed from death unto life, becauſe we love the brethren*; and ver. 16. Hereby perceive we the *love of* GOD, *becauſe He laid down His life for us, and we ought to lay down our lives for the brethren*. Something like this intenſe affection we read of in the Old Teſtament. From what other motive could *Moſes* ſpeak, when he ſaid, on the behalf of his offending *brethren* (Exod. xxxii. 32.) *Oh this people have ſinned a great ſin, and have made them gods of gold!* (ver. 31.) *yet now, if Thou wilt, forgive their ſin, and if not,* BLOT ME, *I pray thee, out of thy book which thou haſt written*. See alſo 2 Sam. xxiv. 17, where *David* pleads with GOD for the people, *when he ſaw the angel that ſmote them*, and ſaid—*I have ſinned, I have done wickedly; but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe*. How were both theſe great men eminent *types* of *the good Shepherd, who laid down His life for the ſheep!* John x. 11. Here we may alſo obſerve the amiable and affectionate conduct of *Abigail*, when, on

the behalf of her churliſh huſband *Nabal*, ſhe ventured forth to meet the angry *David* and *his men*, 1 Sam. xxv. 18, 22, 23, taking *his* fault upon *herſelf*. *Upon* ME, ſaid ſhe, *my lord, let this iniquity be, and let thine hand-maid, I pray thee, ſpeak in thine audience, and hear the words of thine hand-maid:* then follows, to ver. 32. one of the moſt *noble*, though *ſimple* inſtances of the perfection and perſuaſiveneſs of eloquence that we meet with, even in the *ſacred writings:* one would almoſt think that *Virgil* had this tranſaction and that of *David*'s in his view, when he wrote the ſpeech of *Niſus* to the *Rutulians*, on the behalf of *Euryalus*, as much as that he had the prophecy of *Iſaiah* before him, when he wrote his *Poſtio*.

Me, Me, adſum qui feci, in Me convertite ferrum;
O Rutuli, mea fraus omnis; nihil iſte nec auſus
Nec potuit—Cœlum hoc & conſcia Sydera teſtor.

So in the friendſhip between *David* and *Jonathan*—1 Sam. xviii. 1.—where it is ſaid—*the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul:* and ver. 3.—*then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.* And we actually find *Jonathan* interpoſing with *Saul* on the behalf of *David*, even at the *riſque of his*

his own life. 1 Sam. xx. 32, 33. So David's affection to *Abſalom—would to* GOD *I had died for thee, my ſon!* 2 Sam. xviii. 33. And, to the ſhame of *us Chriſtians* be it ſpoken, this heroic and diſintereſted friendſhip is even to be found among the *Heathen* (in notion at leaſt) witneſs the fine and beautiful ſtory of *Nyſus* and *Euryalus.* Virg. Æn. ix. l. 427, &c. Even *Epicurus* could ſay, "that a wiſe man will ſometimes die for his friend." See Leland, vol. 2. p. 96.

"But we meet with the very expreſſion—*the law of* CHRIST, Gal. vi. 2.—*Bear ye one another's burdens, and ſo fulfil the law of* CHRIST."—By *bearing one another's burdens* (a metaphor taken from eaſing another by carrying a burden for him, or aſſiſting him in carrying it) I ſhould apprehend that we are to underſtand, what the *Apoſtle* expreſſes—Rom. xii. 15.—by *weeping with them that weep; i. e.* ſo to be affected with *their ſorrows,* as even to make them *our own,* and to be as aſſiduous in their removal, or alleviation, as we ſhould be *were they our own* *. But is this a *new law* of CHRIST, in oppoſition to, inconſiſtent with, or differing from, the law of the

* This ſympathetic tenderneſs is finely touched by the *Apoſtle,* 1 Cor. xii. 25, 26.

Old Teſtament? Rather, doth not this fall under—*thou ſhalt love thy neighbour as thyſelf?* This was to be obſerved under the Old Teſtament, as well as under the *New*: we find this exemplified in thoſe familiar inſtances put Deut. xxii. 1—4. Nor was this to be confined to *friends* only, but to be extended to *enemies*. Exod. xxiii. 4, 5. Though the *letter* of theſe laws expreſſed only things comparatively trivial, yet, doubtleſs, the ſpirit of them extended to matters of more ſerious conſequence, and were rules for their conduct towards each other in whatever calamities they or theirs might be involved: a very ſtriking inſtance of this appears (Pſ. xxxv. 12, 13, 14.) in the behaviour *David* obſerved with reſpect to ſome of his ungrateful enemies—*they rewarded me evil for good, to the ſpoiling of my ſoul* (שכול to the *depriving* it of comfort.) *But as for me, when they were ſick* (or *afflicted*, as חלה alſo ſignifies) *my clothing was ſackcloth—I humbled my ſoul with faſting—I behaved myſelf as though he had been my friend or brother—I bowed down heavily as one that mourneth for his mother.*

However, by the * *law of* CHRIST, I take

* Thoſe phraſes—the *law of* CHRIST—*the Chriſtian law*—the *law of the goſpel*—the *morality of the goſpel*—the *law of the New Teſtament*—as they are commonly

take ſomething more to be meant than as to the *doctrine* which He taught in conformity to the *law of love*. I do ſuppoſe that here is a reference to the *example* He

commonly uſed and underſtood, have greatly confounded the ideas of mankind with regard to true and genuine *Chriſtianity*, and have added no little ſtrength to the cauſe of *Socinianiſm*.

All this ariſes from a want of duly conſidering and underſtanding the *nature*, *uſe*, and *properties* of the *divine law*, as well as the place it holds in the œconomy of the covenant of redemption.

Its nature.—*Spiritual*—*holy*—*juſt*—and *good*—therefore can never ſave, but be the miniſtration of death and condemnation to us as tranſgreſſors and guilty creatures. So that which was *ordained unto life* to the *innocent*, muſt be *found to be unto death* to the guilty. See Rom. vii. 10, 12, 14. 2 Cor. iii. 7, 9.

Its uſe.—To *convince of ſin*—and thus to lead the ſinner to the atonement, ſatisfaction, righteouſneſs, and death of CHRIST, for pardon, juſtification, acceptance, and life eternal. See Rom. vii. 7, 8, 9, 10. Gal. ii. 19, &c.; iii. 19, &c.

Its properties.—Being *written in the heart*, and *put into the mind*, it becomes a *rule of life* to the believer, an holy *directory* to ſhew him how he ought *to walk and to pleaſe* GOD; and, in the ſight of the *purity*, *perfection*, and *holineſs* of the *divine law*, to live under conſtant ſelf-abaſement, and deep humility, *looking for the mercy of our* LORD JESUS CHRIST *unto eternal life*. See Jer. xxxi. 33, 34. Eph. ii. 10. Tit. ii. 11, 12, 13. Jude 21. Phil. iii. 9.

Thoſe who live under a *practical* view of theſe things, are not only *almoſt*, but altogether *Chriſtians*, and can no more think of a *new law*, than of a *new goſpel*. Having drank of the *old wine* of *divine truth*, they deſire not *the new wine* of *human error* (Luke v. 39.) *for they ſay the old is better*.

ſet—to the *principle of action* (for ſo νομος ſometimes is to be underſtood—ſee Rom. vii. 21.) which led Him to bear our burden of *guilt* and *puniſhment*, when *He himſelf bare our ſins in His own body on the tree*, 1 Pet. ii. 24. according to the prophecy that went before, Iſ. liii. 4. *Surely He hath borne our griefs, and carried our ſorrows. He ſuffered, leaving us an example, that we ſhould follow His ſteps*; and in particular, by obſerving the ſame *rule* or *principle of action* towards each other as He did towards us, in bearing, alleviating, removing *each other's burdens* of affliction and ſorrow, by every means in our power. The νομος—law—or rule—which CHRIST acted by towards us, is propoſed to our imitation, with reſpect to the *forgiveneſs of injuries*, (*Col.* iii. 13.) *Forbearing one another*, and *forgiving one another, if any man have a quarrel againſt any; even as* CHRIST *forgave you, ſo alſo do ye.* So that when a man forgives an injury upon this principle, he may be ſaid to *fulfil the law of* CHRIST in this reſpect, by acting agreeably to the *rule*—law—or principle of CHRIST towards His redeemed people. But what is there in all this inconſiſtent with the Old Teſtament, or that is not exactly conformable to it? CHRIST did nothing for us but what the Old Teſtament exactly foretold. *Acts* xxvi. 22, 23. The

Apoſtle,

Apoſtle, in this paſſage of *Gal.* vi. 2. ſays only, in other words, what is ſaid, 1 *John* iv. 11. *Beloved, if* GOD *ſo loved us*, we ought alſo to love one another. So OUR LORD, *John* xiii. 34. *That ye love one another, as I have loved you.* As it is written, Iſ. lxiii. 8, 9. *He was their Saviour; in all their affliction He was afflicted.* How then ought *Chriſtians* to obſerve this *rule* towards each other! How ought they *to weep with them that weep*—as well as *rejoice with them that do rejoice!—Who is weak, and I am not weak?*—ſaith *Paul*, 2 Cor. xi. 29. *Who is offended, and I burn not?* Did CHRIST *bear our burden*—was this the νομος—the principle of action—the *rule*—the *law*—which governed Him in all He *did* and *ſuffered* for us? then let us *fulfil this law* towards *each other*, by intereſting ourſelves in each other's welfare and proſperity; ſo as, by our conſolation, advice, and every other means in our power, to *comfort thoſe that mourn—raiſe up them that are caſt down—bind up the broken-hearted*—and, *in the ſpirit of meekneſs, reſtore thoſe that are* **fallen*. Thus

* This is the more immediate ſenſe of the *Apoſtle*, Gal. vi. 2. as appears by the context; but yet I have given a larger ſenſe to the words, as doubtleſs containing a rule for the conduct of *Chriſtians* to each other under *all their burdens*, from whatever cauſe they may be derived.

ſhall

ſhall we bear each other's burdens, and ſo fulfil the law of CHRIST. See Iſ. lxi. 1, 2, 3.

I have obſerved above (p. 327) that the idea of CHRIST's ſetting up a *new law* in oppoſition to the law of the Old Teſtament, as more *pure* * *and holy*, is equally replete with *folly* and *blaſphemy*. This is true; for it not only carries us into the fundamental principle on which *Mahomet* founded his *Koran*, and into the very *ſink* of *Socinianiſm*—but it ſets forth CHRIST as *finding fault* with the law of GOD as delivered by *Moſes*, and oppoſing Himſelf to it. This runs us, though we perceive it not, very near the borders of that monſter of *hereſy* CERINTHUS, and *his followers*, againſt whom *St. John* is ſuppoſed to have written the beginning of his goſpel. They taught, that—"the Creator of this "world, who was alſo the ſovereign and "lawgiver of the *Jewiſh* people, was a "Being endowed with the greateſt vir-"tues, and derived his birth from the "ſupreme GOD: That this Being fell by "degrees from His native virtue and pri-

* "At CHRISTI lex, ut res alias, ita & hanc "conjugii inter *Chriſtianos* ad perfectiorem redegit "normam."—"But the law of CHRIST reduced, as "it did other things, this *law of marriage* to a more "perfect rule among Chriſtians." Grot. de Jure, lib. ii. c. 5. § 2.

"mitive

" mitive dignity: That the ſupreme God, " in conſequence of this, determined to " deſtroy His empire, and ſent upon earth, " for this purpoſe, one of the ever-happy " and glorious *Æons*, whoſe name was " CHRIST; that this CHRIST choſe for " His habitation the perſon of JESUS, a " man of the moſt illuſtrious ſanctity and " juſtice, the ſon of *Joſeph and Mary*, " and, deſcending in the form of a dove, " entered into Him, while He was re- " ceiving the baptiſm of *John* in the wa- " ters of *Jordan*: That JESUS, after His " union with CHRIST, OPPOSED HIM- " SELF WITH VIGOUR TO THE GOD OF " THE JEWS, and was, by His inſtiga- " tion, ſeized and crucified by the *Hebrew* " chiefs.—*Cerinthus* required of his fol- " lowers, that they ſhould ABANDON THE " LAWGIVER OF THE JEWS, whom he " looked upon as the creator of the world; " that they ſhould retain *a part of the law* " *given by Moſes*, but ſhould nevertheleſs " employ their principal attention and " care to REGULATE THEIR LIVES BY " THE PRECEPTS OF CHRIST." Moſh. vol. i. p. 69. Which ſaid *precepts* are ſuppoſed to be the *precepts* of one who *oppoſed himſelf with vigour* to the GOD of the *Jewiſh* people, and whoſe diſciples were to *abandon the lawgiver of the Jews*, tho' they

they were to admit him to be the *Creator of the world!*

Here then, reader, I have lifted up the *hive*, and out has flown the *ſwarm*, not a *ſwarm* of uſeful and induſtrious *bees*, but a *ſwarm* (ערב a *mixture*) like that in *Egypt*, Exod. viii. 24. which was *grievous*, and *corrupted the land*. Here is to be ſeen thoſe peſtilential inſects from whence ſprung *Arianiſm*—*Socinianiſm*—*Mahometiſm*—*Antinomianiſm*—*Neonomianiſm*, and all the *iſms* which have plagued, harraſſed, and diſtreſſed, divided, and diſgraced the church ever ſince.

Such is the picture of the *Cerinthians*. Surely we cannot ſurvey it attentively, without recognizing a ſimilitude of ſome of the features, at leaſt ſomething which may be called a ſtrong *family likeneſs* to the idea of "polygamy's being allowed "by the law of nature and of *the Old* "*Teſtament* (that is by the GOD of the "*Jews*) but forbidden by the *law of* "CHRIST," which is contrary to both.

If it be poſſible to produce a ſingle *law of* CHRIST, which oppoſes the law of the Old Teſtament, all his claim to the character of the *Meſſiah* is at an end; for the *Meſſiah* was *to be made of a woman made under the law*. Gal. iv. 4.—*ſubject* to its *every precept*, *obedient* to its *every command*—and doubtleſs therefore to that ſolemn command,

command, which, for the greater ſolemnity, is repeated *twice over*—*Ye ſhall not* ADD *to the word which I command you, neither ſhall ye* DIMINISH *aught from it.* Deut. iv. 2. xii. 32. How could the BLESSED JESUS be ſaid to *fulfil all righteouſneſs*, by a perfect conformity to *all things which are written in the book of the law to do them*—how ſay, as He doth by the Pſalmiſt, Pſ. xl. 8. *Lo, I come to do thy will—not mine own.*—John vi. 38. *I am content to do it—thy law is within my heart*—if he either ADDED to the *rule of life given from God by Moſes*, or DIMINISHED from it? How could he be ſaid to obſerve the law in ALL THINGS—how give that holy challenge to the *Jews*, John viii. 46. *Which of you convinceth me of ſin?*—if he abrogated the *law*, the *rule* given as touching the *moral actions* of men, in any one inſtance, and ſet up a law of *his own* in oppoſition to it?

The *falſe* CHRIST of *Cerinthus* and of the *Socinian*, and the *true* CHRIST *of* GOD, are diſcernable by this eſſential difference—The firſt *oppoſed himſelf* with *vigour to the* GOD *of the Jews*—required that his diſciples ſhould *abandon the law given by Moſes, and regulate themſelves by ſome new precepts of his own.*—The *Holy* CHRIST *of* GOD declared—that not *a jot or tittle was to paſs from the law—that He came not to deſtroy, but to fulfil it*—His whole *teaching, practice,*

practice, and *example*, *magnified the law*, *and made it honourable*. Therefore He exactly anſwered to the character given of Him in the Old Teſtament. *He finiſhed the tranſgreſſion—made an end of ſins—made reconciliation for iniquity—and brought in* (by his ſinleſs, perfect, and meritorious obedience) *an everlaſting righteouſneſs*, for the *juſtification* and *ſalvation* of his people to *all eternity*.

"But what ſhall we ſay of the ordinances of *Baptiſm and the Lord's Supper*, are "not theſe CHRIST's *own inſtitutions*, eſtabliſhed by his *own authority*?"—To this I anſwer—that theſe *two ſacraments* were to ſucceed *circumciſion* and *the paſſover*, which were the two *ſacramental ordinances* of the *Moſaic* diſpenſation, the whole of which was to ceaſe and *vaniſh away* on the coming of *the Meſſiah*.

Another *prieſt* was to ariſe, not after the order of *Aaron*, but after the order of *Melchizedeck*, (Pſ. cx. iv.) and this, according to the *prophecies* which went before. Now, as the excellent *Biſhop Hall* obſerves, "ſome *actions* are *prophecies*," and he inſtances in the hiſtory of the *brazen ſerpent* the truth of his poſition; he might have inſtanced in many more: and among the reſt, in the hiſtory of *Melchizedeck*, of whom it is ſaid, that *he was a prieſt of the moſt high* GOD, *who met Abraham returning from the ſlaughter of the kings, and bleſſed*

bleſſed him. Heb. vii. 1. In *Gen.* xiv. 18. it is ſaid—And *Melchizedeck*, king of *Salem*, brought *forth bread and wine*, and *bleſſed Abraham.* ver. 19. In this prophetical action is exhibited a type of CHRIST, the *prieſt after the order of Melchizedeck* (ſee Pſ. cx. 4.) exhibiting, under the ſacramental *bread and wine*, his body broken, and *his blood ſhed, for the life of the world. So that after the ſimilitude of Melchizedeck there ariſeth another prieſt.* Now all this was foretold, becauſe ordained to happen in the fulneſs of time; therefore the inſtituting the receiving *of bread and wine*, in remembrance of the ſacrifice of CHRIST, as emblems of *his body and blood*, was no *new law* of CHRIST, but as really foretold in the Old Teſtament, as was the ſacrifice and death of CHRIST upon the croſs. CHRIST *our paſſover being ſacrificed for us* (1 Cor. 5. 7.) there was an end of the typical ordinance of the *paſchal lamb.* And the *prieſt* after the *ſimilitude* of *Melchizedeck* was to bleſs the *children of Abraham* (Gal. iii. 7.) by exhibiting *his body and blood* to their faith, under the *emblems of bread and wine*, as *Melchizedeck* (whom ſome learned men ſuppoſe to be CHRIST Himſelf appearing to *Abraham* in an human form, as he often did under the Old Teſtament, in token of his future incarnation) bleſſed the *father of all the faithful*, by exhibiting

hibiting to his faith the *future great ſacrifice* under thoſe emblems which were to be the appointed figures to repreſent it under the goſpel diſpenſation. Thus, (as the *Apoſtle* ſpeaks, Heb. vii. 12.) as the *prieſthood* was *to be changed*, there muſt *be of neceſſity alſo a change* * *of the law*. But all this was preordained and foretold ages before it happened, and therefore is not to be looked upon as a *mere law* of the New Teſtament, but muſt bear equal date, in the intentions and deſigns of GOD, with the plan of redemption itſelf.

So with regard to the ordinance of *Baptiſm*, this was exhibited under the figure or type of *Noah's ark, wherein few, that is eight ſouls, were ſaved by water—the like figure whereunto* (Ὡ Ἀντιτυπον—the antitype to which) *even baptiſm doth now ſave us, not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards* GOD, *by the reſurrection of* JESUS CHRIST. 1 Pet. iii. 20, 21. As the *bread* and *wine* repreſent the *body* and *blood* of CHRIST in the LORD's Supper, ſo the water in *baptiſm* repreſents the cleanſing of the *Holy Spirit*, and *all* exhibit to our faith, touching *what is paſt*, what the ſa-

* It appears from the whole context, that the *moral law* is not here meant, but the *typical or ceremonial law* of *ſacrifices*, which were all to be done away on the *ſacrifice* of the *death of* CHRIST.

craments

craments of the *paſſover* and *circumciſion* repreſented to the faith of the Old-Teſtament *ſaints*, touching what *was then to come*; but all meet in one grand central point—CHRIST; *the end of the law for righteouſneſs to every one that believeth*, Rom. x. 4. Therefore the *ſacraments* of the LORD's *Supper* and *baptiſm*, are not *new ordinances* *, in any other ſenſe, than as appointed of GOD to attend on the diſpenſation of the *goſpel of His grace*, under the *New Teſtament*, when thoſe ſacraments were aboliſhed which were to attend a different diſpenſation of the *ſame goſpel* under the *Old Teſtament*. All argue one uniform, conſiſtent deſign in the bleſſed GOD, carried on in different manifeſtations of it, under the *Patriarchal—Moſaical—Prophetical*, and *Evangelical* ages, but ſubject to no controul, oppoſition, or variation as to the *matter* of any ſingle part or atom of it. The further we follow the notion of CHRIST's being the giver of a *new law*, in oppoſition to the law of the Old Teſtament, the more muſt we ſee it pregnant with conſequences of the moſt alarming and dreadful kind—becauſe, this being the caſe, we are without a *Redeemer*, and of courſe without any

* See the *outward viſible ſign* and the *inward and ſpiritual grace*, in the ſacrament of *baptiſm*, beautifully ſet forth, Iſ. xliv. 3. Ezek. xxxvi. 25, 26, 27. with John iii. 5.

redemption; for we are told, that CHRIST *died for the redemption of the tranſgreſſions that were under the* FIRST TESTAMENT, *Heb.* ix. 15. by which FIRST TESTAMENT we muſt underſtand the *law of God* delivered by *Moſes*; but I can find no trace of any ſatisfaction for ſins committed againſt any *new law* of CHRIST: we muſt look to ourſelves for any *tranſgreſſions againſt this*: and if ſo—*no fleſh can be ſaved.* Therefore ſome of the *old heretics*, who were maintainers of this *new-law* ſcheme, were perfectly conſiſtent, in declaring, that "no ſin *after baptiſm* could be forgiven"—againſt which horrible error, the 16th *Article* of the *Church of England* is very ſcripturally and properly levelled.—But again—this notion of CHRIST's abrogating the *old rule of life*, and enacting a *new one* in its place, as it turns us over to ſeek our ſalvation by a *new plan of obedience*, or perſonal righteouſneſs of *our own*, makes void *both* Teſtaments. It annihilates the *law which was given by Moſes*, it of courſe deſtroys the *grace and truth which came by* JESUS CHRIST. John i. 17. If we are not bound by the old *moral* law, we have no occaſion to ſeek *redemption from its curſe*, and abſolution from its condemnation.—The *divinity* of CHRIST—the atonement of his precious blood—the *imputation* of His *righteouſneſs*—His *ſatisfaction*—*merit*—*variations*

—*vicarious ſufferings* and *obedience*, together with his *interceſſion* at the *right hand of* GOD, and all other appendages belonging and eſſentially neceſſary to his *prieſtly office*, by which alone we can have *redemption, even the forgiveneſs of our ſins*, may bear as ſmall a price in our eyes as in the eyes of *Socinus*, *Mahomet*, or *Cerinthus*. If the *old law* be abrogated as a *rule of life*, then have we nothing to do with—*Curſed is every one that continueth not in all things which are written in the book of the law to do them*. Gal. iii. 10. The *law* is no longer a *miniſtration of death*, 2 Cor. iii. 7. and *condemnation*. And, if this be the caſe, the whole foundation of the *redemption that is in* CHRIST JESUS is ſapped and deſtroyed, and the whole fabric of man's *ſalvation*, which is *built upon it*, muſt fall into one dreadful and horrible ruin; we muſt reverſe CHRIST's declaration—*I came not to deſtroy the law, but to fulfil it*—and ſay, that he came *not to fulfil* but to *deſtroy it*. Here we muſt join in the madneſs of the *Antinomians*, and deny the *obligation of the law*—or in the horrid errors of the *Socinians*, and renounce the *hope of the goſpel*. To mention all the *appendages* to this *new-law* ſcheme would be endleſs; ſuffice it to ſay, that they are, in one ſhape or other, connected with every *hereſy* that ever was, or can be invented; for all *hereſy*, however

coloured or diſguiſed by the art and ſubtlety of men, or, as the *Apoſtle* ſays, Eph. iv. 14. *by the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive,* muſt originate in the confounding thoſe two diſtinct propoſitions, which are laid down in the beginning of *St. John's* goſpel as above-mentioned—*The law was given by Moſes—Grace and truth came by* JESUS CHRIST.

CHRIST came, neither to ſet up a *new law* nor a *new goſpel,* but (as the Scripture had foretold) to bear teſtimony to the truth of *both,* as revealed by *Moſes and the Prophets.*—Thus he told *Pilate,* John xviii. 37. —*To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto* THE TRUTH: *every one that is of* THE TRUTH *heareth my voice.* And in that moſt affectionate *prayer* for His *diſciples*—John xvii.—He ſaith, ver. 17. *Sanctify them through* THY TRUTH — THY WORD IS TRUTH.

To conclude this point:—If we compare ſcripture with ſcripture in *every* inſtance, we ſhall not find a ſingle *law,* or *rule of life,* in the New Teſtament, which has not its foundation in the Old Teſtament, and that CHRIST came not as a *law-giver and a judge,* when He appeared in the *likeneſs of ſinful fleſh*—Rom. viii. 3. but as a *law-fulfiller* and a *Saviour*—*I came not* (ſaid He, John xii. 47) *to judge the world,*

world, but to ſave the world. Not to introduce any *new rule* of *right* and *wrong*, which was to change the nature of *moral good and evil*; *but for the redemption of the tranſgreſſions under the firſt teſtament, that they which are called might receive the promiſe of eternal inheritance.* Heb. ix. 15.

As a *prophet*—He opened and explained the *law*, and preached the *goſpel*. As a *prieſt*—He made *atonement* for the *guilty*. As *king*—He eſtabliſhed the moral *law* as a *rule of life* to his *ſubjects*; leaving it as He found it—a *ſpiritual, holy, righteous, perfect* inſtitution (Pſ. xix. 7.) to which nothing could be *added*, from which nothing could be *diminiſhed*; reaching not only to the *outward* actions of the life, but to the *inward* thoughts, tempers, deſires, and intents of the heart. Were it otherwiſe, and the New Teſtament can be ſuppoſed to contain ſome *rule of life* which is not in the Old Teſtament, *Abraham's* counſel, which he adviſed the rich man's *five brethren* to follow, was very imperfect—*They have* MOSES *and the* PROPHETS, *let them hear them—If they hear not* MOSES *and the* PROPHETS, *neither will they be perſuaded though one roſe from the dead.* What good would *Moſes* have done them, if the *rule of life* laid down by him had been *incomplete* and *deficient?*—what benefit could have accrued to them from liſten-

ing, though ever ſo attentively, to the *prophets*, if theſe had no better news to tell them, than that in the reign of *Auguſtus Cæſar*, a man was to come and ſet up a *new law*? Why refer theſe poor *ſinners* to the writings of *Moſes* and the *prophets*, if there yet remained ſome *new rule* of *faith* and *obedience*, not to be met with in *their writings*?—Indeed, if this was the caſe, it was but to little purpoſe for CHRIST to command the *Jews* to *ſearch the ſcriptures* (John v. 39.): they might, indeed, as he ſays, *think they had eternal life in them*, but they were ſadly miſtaken, if a *new law* was to be the condition of it, and the way to it, which was not revealed and contained in thoſe ſcriptures. In vain alſo were they referred to the Hebrew ſcriptures, *as teſtifying of him*; for not a word is there to be found of his appearance upon earth as a repealer and abrogater of the *moral* law of *Moſes*, and as the enacter and eſtabliſher of a *new rule of life* in its place. When our BLESSED SAVIOUR ſaid (Matt. v. 18.) *Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law*, &c. He ſpake in the moſt emphatical manner, introducing what He ſaid with an *Amen-verily*—and though the expreſſions He uſes have been called *proverbial*, yet no doubt but He is to be underſtood *literally*. The Hebrew

brew *jod* (for doubtleſs he expreſſed himſelf in *Hebrew*) is the ſmalleſt letter in the *Hebrew alphabet*, yet the omiſſion of it in ſome words might wholly alter the ſenſe of them.—So with regard to the κεραια, which we render *tittle*, it comes from κερας, an *horn* (Heb. קרן) and denotes thoſe *little projections* which in *Hebrew* diſtinguiſh one ſimilar letter from another—as a ב from a כ—or a ר from a ד. Many texts might be produced, where taking away one of theſe, would make a conſiderable alteration in the ſenſe. Now can CHRIST be ſuppoſed to have been ſo watchful over the *book of the law, and all things contained therein*, as to declare that not a ſingle letter, or the ſmalleſt part of a letter, could ſuffer the leaſt diminution, and yet himſelf vacate, alter, change, abrogate, and repeal whole and entire ſtatutes? And this to promulgate to mankind a *new rule of life, more excellent than that under which they had formerly lived*, hereby ſtamping a want of *excellence, purity*, and *holineſs*, as well as of *wiſdom* and perfection, on the Divine Law?

The *Apoſtle* ſays, Gal. iii. 21. *If there had been a law given which could have given life, verily righteouſneſs* (or that by which men could have been juſtified) *ſhould have been by the law, but the ſcripture hath concluded* (συνεκλεισε, hath ſhut up together as in a priſon) *all under ſin*. Again, He gives

us to underſtand, that the juſtification of man is *impoſſible* by the law—*What the law could not do*—τὸ ἀδύνατον τῦ νόμυ—*impoſſibile legis*—THE IMPOSSIBLE THING *of the law*—Why ſo?—Becauſe the law itſelf was imperfect?—No—but *becauſe it was weak through the fleſh.* Not from any defect in the law itſelf, but through the impediment ariſing from the corruption of the human nature, which has brought us under guilt, and rendered us incapable ſubjects of its abſolving and juſtifying ſentence. As it argues a *perfection* and *purity* of *holineſs* in GOD himſelf, that *He is of purer eyes than to behold evil, and cannot look on iniquity* (Hab. i. 13.) ſo it argues a *perfection* and *purity* in the *divine law*, that it cannot *juſtify a ſinner:* and if (according to the *new-law* ſcheme) CHRIST has abrogated this law, and introduced one that *can*, it can only be from a *want* of perfection and *purity* in the *new law*, which is not to be found in the *old law.* This muſt be attended with many certain and dreadful conſequences;—amongſt which, one is—*making* CHRIST *the miniſter of ſin.* Gal. ii. 17.—Another, repreſenting Him as defeating the *purpoſe* of his *own death*; for it is a maxim ſelf-evidently true, that *if righteouſneſs* (or juſtification) *come by the law*—by *any* law whatſoever, no mat-

ter

ter what—CHRIST *is dead in vain.* Gal. ii. 21.

The *moral law*, or *rule of life*, delivered from GOD by *Moſes*, is founded in the very nature of *that relation* which every reaſonable creature muſt bear to its Creator. It is all reducible to two heads, which OUR SAVIOUR holds forth as *the two great commandments of the law. Thou ſhalt love the* LORD *thy* GOD *with all thine heart, with all thy mind, with all thy ſoul, and with all thy ſtrength; and thy neighbour as thy ſelf*—is too *perfect* a *ſyſtem of morals* to admit of the leaſt *addition* or *improvement:* it is *a rule of life* to *angels* as well as to *men*; and a conſtant conformity to this *holy law*, conſtitutes the happineſs of the *angels*, *principalities*, and *powers* (Col. i. 16.) of heaven. Could one of theſe ceaſe from *loving* GOD with *all* its faculties; could it feel a ſingle *wrong* temper, either with reſpect to GOD, or to its *fellow ſpirits*, it would *ſin*—it would *leave its firſt eſtate*, and, with the other *apoſtate ſpirits, be caſt down to hell, and be reſerved in chains of darkneſs unto the judgment of the great day.* 2 Pet. ii. 4. *Jude* 6.

It can therefore be no more true, that CHRIST came upon earth to give a *new law* to *mortals*, than that He aſcended into heaven to give a *new* law to *angels*. He could

could not do either, without materially affecting the very nature of *that relation* which the intelligent and reaſonable parts of the creation bear to GOD and each other.

As far as the *moral* law of GOD relates to mortals, we muſt conſider the *commerce of the ſexes*, with all its various relations, conſequences, and dependencies, as a moſt material object of it: ſo material, as to form a very conſiderable part of the *ſacred code*. It naturally ranges itſelf under the duties of the *ſecond table*. So the *Apoſtle*, Rom. xiii. 9. *For this, Thou ſhalt not commit adultery*, &c. and if there be any *other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.* Love *worketh no ill to his neighbour*. Now if CHRIST *forbad* that which was before *allowed*, He extended the obligation of the divine law beyond what the Old Teſtament had done; therefore muſt be ſaid to *add* ſomething to the *ſecond table of the law*. This conſequence cannot be avoided, if we ſuppoſe Him giving a ſenſe to the word נאף—*adultery*—which it never had before. He certainly hereby extended the *ſeventh* commandment as to its *curſe and puniſhment*. On the other hand, if He had *allowed* what the law had *forbidden* under the Old Teſtament, He had *diminiſhed* from its curſe and puniſhment, by narrowing its obligation. In this

this view He had *diminiſhed* from the law. In either caſe, we *number Him with the tranſgreſſors* in a moſt awful and dreadful ſenſe; for no poſitive command of the law is revealed with more ſolemnity than Deut. iv. 2. and Deut. xii. 32. which forbid, abſolutely forbid, *both*. It is therefore as impoſſible that CHRIST ſhould condemn *polygamy* as *adultery*, as that He ſhould allow *adultery* as *lawful commerce*; becauſe the firſt was *adding* to the law, which never forbad it, the other *diminiſhing* from the law, which poſitively forbad *adultery with another man's wife*. Exod. xx. 14. explained Lev. xx. 10.

To ſuppoſe that GOD ſhould ever revoke, alter, or change thoſe *moral inſtitutes*, which were revealed under the Old Teſtament for the regulation and government of mankind, is to ſuppoſe ſome defect in the DEITY, ſome want of preſcience to foreſee miſchiefs which might ariſe, and which were not ſufficiently guarded againſt. This argues an imbecillity or weakneſs of underſtanding and knowledge, like that of human *legiſlators*, who make laws to remedy evils as they ariſe before them, but cannot *tell what a day may bring forth*; and therefore repeal at one time, the law which they made at another. When we argue for the immutability of the law, we argue for the *perfection* of it, which

which is, in other words, to contend for the *perfection* of HIM that made it.

When GOD *created the heavens and the earth*, He gave them a law *which cannot be broken*; by this law the material univerſe is governed, and will be governed to the conſummation of all things. The leaſt departure from it, either by addition or diminution, would throw the whole into diſorder, confuſion, and ruin. So with reſpect to the *moral* world, the laws which GOD once gave for the regulation and government of this, are equally *ſure* and *ſtedfaſt*; and it is owing to a departure from theſe, that diſorder, confuſion, and ruin are the portion of wretched man.

The *divine law*, as delivered from GOD by *Moſes*, may be compared to a *golden chain*; the ſeveral *ſtatutes* which compoſe it are the *links*. Now we know, that whichever link of a chain be broken, all that is ſuſpended by it muſt fall to the ground. That the ſecurity and protection of the *weaker ſex* againſt the deceit, violence, and cruelty of the *ſtronger*, depend wholly on the law of GOD, is a truth which none, who admit that GOD ever gave a law, will diſpute. And ſhall we ſuppoſe that CHRIST came into the world to weaken that ſecurity, by deſtroying ſome of the *links* of the chain on which it is ſuſpended? and this by introducing a *new*

Law,

law, ſo contrary to the law *which was given by Moſes*, that men, in ſome ſituations, cannot *obey the one* without *tranſgreſſing the other?* This is making CHRIST's acts like the threatening of *Rehoboam*, 1 Kings xii. 11. *Whereas my father did lade you with an heavy yoke, I will add to your yoke. My father hath chaſtized you with whips, but I will chaſtize you with ſcorpions.*—But far, far be it from us, to impute ſuch a proceeding to Him who *came not to deſtroy men's lives, but to ſave them.* Luke ix. 56.—That no ſuch thing is chargeable upon Him, will appear ſtill more plainly, on our taking a nearer and more critical view of thoſe paſſages of the *goſpels*, in which CHRIST is ſuppoſed to condemn *polygamy* as *adultery*. The firſt which I ſhall take notice of, as introductory to the reſt, is *Matt.* v. 31, 32. *It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement.* But *I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery.* Here our LORD ſhews that there is but one *lawful cauſe of divorce* in the ſight of GOD, ſo as to ſet the huſband entirely free from the wife. The *Jews*, on the contrary, had been taught by the *rabbies*, that a man who wanted to get rid of his wife,

wife, had nothing to do but to *give* * *her a bill of divorcement*, and this for *any cauſe* whatſoever. But CHRIST ſhews, that ſuch unjuſt divorces had no operation on the *bond of marriage*; ſo that marrying ſuch a divorced woman, was as much an act of *adultery*, as if the man had taken her while ſhe cohabited with her huſband. CHRIST did not declare this, as if it had been lawful under the Old Teſtament, and now made unlawful by ſome *new law* of His, but on the footing of the *primary inſtitution* of marriage from the *very beginning*, as will appear when we farther conſider the paſſage in Matt. xix. on which the conceit is founded, that "*polygamy* is forbidden by *the law* of CHRIST." Suffice it to obſerve at preſent, that in this place of Matt. v. 31, 32. nothing is ſaid about *polygamy*, or a man's having *two wives*.

Our LORD ſays—*cauſeth her to commit adultery*. How ſo?—Firſt—by laying her

* The *Jews* themſelves held, that there were two ſorts of men who never could divorce their wives: Firſt—thoſe who failed in their proofs againſt them on the trial mentioned Deut. xxii. 13—19.—Secondly, thoſe who had *laid hold on* them and *lain with them*, without betrothment or eſpouſals. Deut. xxii. 29; for in both thoſe caſes it is eſpecially ſaid—*He may not put her away all his days*. As for us *Chriſtians*, we ſuffer a man to *take* and *divorce* as many women as he can ſeduce, provided they have no *other* claim upon him, than what the *poſitive law* of GOD gives them.

under the *temptation*, which may be ſuppoſed to be not a little heightened by her reſentment againſt her huſband, who had firſt uſed her ill, and then divorced her; eſpecially where this was done for the ſake of *taking another woman whom he liked better*. Secondly—ſhe was tempted to it by the very terms of the bill * of divorcement, which was to the following effect—

* The *bill* of *divorcement* was, as practiſed by the *Jews*, attended with ſo many circumſtances of difficulty (as may be ſeen in *Selden*, Ux. Hebr. lib. vi. c. 25. p. 514.) that it ſeems to have been an invention rather to *prevent* divorces, than to promote them. However, it is very clear from our LORD's diſcourſe with the *Phariſees*, Matt. xix. that they were not only *uſed*, but *abuſed*, to a very great degree.

It is remarkable that at *Rome*, from the foundation of the *republic* to the *firſt divorce*, there was a ſpace of 520 years; though the men had a power of divorcing their wives almoſt at pleaſure. This affords no ſmall proof of the chaſtity and good behaviour of the *Roman* matrons during that period. And indeed the account we have of that *firſt divorce*, need not leſſen them in our eſteem; for *Carvilius Ruga* did not divorce his wife for any fault in her, but becauſe he had no children by her: therefore, thinking himſelf bound by a fooliſh oath, which the *Cenſors* at that time cauſed people to take, he put her away, and married another. See Ant. Univ. Hiſt. vol. iii. p. 148. note W. and vol. xii. p. 216.

In after times, the *Roman* women grew ſo debauched and profligate, that when *Severus* mounted the throne, he found on the roll of cauſes to be tried, no leſs than *three thouſand* proſecutions for *adultery*. He had formed a ſcheme of reformation, which from that moment he abandoned as impoſſible. See *Alexander's* Hiſt. of Wom. vol. i. 252.

" Such

" Such a day, ſuch a month, and year,
" I ſuch a one, of ſuch a place, do,
" of my own free conſent and choice,
" repudiate thee *A. B.* my late wife,
" baniſh thee from me, and reſtore
" thee to thy own liberty, and thou
" mayeſt henceforth go whither, *and*
" *marry whom, thou wilt.* And this
" is thy bill of divorcement and
" writing of expulſion, according to
" the law of *Moſes* and *Iſrael.* Sign-
" ed by two witneſſes." See *Univ. Hiſt. vol.* iii. p. 149.

The people having been taught that ſuch a *bill of divorcement* was a valid diſſolution of the marriage, the woman of courſe believed, that ſhe, having received it, was free to *marry any other man,* as much as if her huſband had been dead; and thus was ſhe *cauſed,* by this deceit, to marry another, by which, in truth, and in the ſight of GOD, ſhe *committed adultery.*

The latter clauſe of ver. 32. *Whoſoever ſhall marry her that is divorced, committeth adultery,* is wanting in the *Cambridge* manuſcript. St. *Auguſtine* ſays, that ſome *Greek* and *Latin* copies had it not, and ſeems to treat it as a needleſs tautology; his words are theſe — " Explica-
" tus hic ſenſus putari potuit in eo quod
" ſuperius dictum eſt" — " *facit eam mæ-*
" *chari*" — " quomodo enim dimiſſa fit
" *mœcha,*

" *mœchâ*, niſi fiat qui eam duxerit *mœ-*
" *chus?*"—that is—" The ſenſe of this
" clauſe may be ſuppoſed to be explained
" in what goes before—*cauſeth her to com-*
" *mit adultery*—for how could ſhe become
" an *adultereſs*, unleſs the man who mar-
" ried her became an *adulterer?*" But when it is conſidered that our SAVIOUR was ſpeaking to a people *whoſe ears were dull of hearing*, Matt. xiii. 15—who were taught by their *Doctors* to ſtand upon the mere *letter* of ſcripture, without entering into the *ſpirit* of it—it was neceſſary that *line ſhould be upon line—line upon line—precept upon precept, precept upon precept*—as the *Prophet** ſpeaks, Iſ. xxviii. 10—therefore, that our LORD ſhould not leave them to draw concluſions from words of implication only, and thus to throw the ſin upon the woman alone, becauſe the man was not mentioned, but ſo expreſs Himſelf as to bring the whole law on the ſubject into full view; as Lev. xx. 10. where both the *woman* and the *man* are explicitly mentioned, the one as an *adultereſs*, the other as an *adulterer*. Surely then, on the authority of the ſcripture itſelf, the reading of this laſt clauſe ought to be retained, as it ſtands in the beſt copies.

* So the *Apoſtle*, Phil. iii. 1.—*To write the ſame things to you, to me indeed is not grievous, but for you it is ſafe.*

The next ſcripture to be farther conſidered, is Matt. xix. 9. *I ſay unto you, Whoſoever ſhall put away his wife (except it be for fornication) and ſhall marry another, committeth adultery, and whoſo marrieth her which is put away, committeth adultery.*—This is highly neceſſary, in order to bring into view the *whole* of OUR LORD's deſign, which was to reprobate the various abuſes of *divorce*, at that time practiſed by the *Jews*, and among the reſt, the horrid traffic, which the very *law* of *Moſes*, to which they referred for their *juſtification*, *condemned*—that of *divorcing* their wives *for every cauſe*, and, of courſe, that they might *exchange* them *for a time*, and then take them *back again*;—this was expreſsly forbidden by Deut. xxiv. 2, 3, 4. therefore certainly included in OUR LORD's diſcourſe on the ſubject of unlawful and unjuſt *divorce*. And indeed I much doubt, whether, in this place, the applying and inforcing of Deut. xxiv. 2, 3, 4. was not the *chief* object which OUR SAVIOUR had in view—(ſee before p. 85, 86, 87.) For where a man *divorced* his wife for ſuch a purpoſe (which, according to the *Hillelites* was held lawful—ſee before p. 82, 83.) he became an *adulterer* in a *double* ſenſe, as not only cauſing his own unjuſtly divorced wife to commit *adultery*, by proſtituting her to another man, according

cording to Matt. v. 32.—but alſo by taking the other man's unjuſtly-divorced wife to himſelf; which ſeems the true import of γαμηση ἀλλην in this place. We muſt remember, that CHRIST is arguing with the *Jews* on the footing of the *law of Moſes*, as it ſtood in the *Hebrew* ſcripture, not as the *Scribes* and *Phariſees* interpreted it, or as we have tranſlated it. See the learned AINSWORTH on Deut. xxiv. 1, &c. and GELL's Eſſay towards a New Tranſlation, p. 723.

A perſon of infidel-principles was once making himſelf merry in a large company, at the expence of the ſcriptures, and told his companions, that he could prove the prophet of the Chriſtians (as he called CHRIST) *miſtaken*, even upon the moſt common ſubjects. After awakening the curioſity of the company, he thus gratified it—"CHRIST ſays, that *old bottles* are "not ſo ſtrong as *new*" (alluding to Matt. ix. 17.) "and therefore, if *new wine* is "put into *old bottles*, it will break them "—now don't every body know that *old* "*glaſs* is juſt as ſtrong as *new*, for who "ever heard that *glaſs* was the *weaker* for "being *old*?" A *clergyman* in company, who had been made the butt of his wit, gently reproved the ignorance and folly of this witling, by aſking him if he underſtood *Greek*? — "*Greek*, Sir? — No, Sir

" —but what has *Greek* to do with it?—
" a bottle's a bottle, whether in *Greek* or
" *Engliſh*, every body knows that, and
" that an *old bottle* is juſt as good and as
" ſtrong as a *new one*."—" Not quite, Sir,"
(replied the other) " if they are made of
" *leather* or *ſkins*, which was the fact as to
" the bottles CHRIST ſpeaks of, as their
" *Greek* * name imports;—and indeed it is

* Ἀσκος ſignifies a *leathern bottle*, or *veſſel*, uſed to hold wine. See Joſh. ix. 4, 13, where the *Hebrew* word נאדות is rendered by the LXX. ἀσκοι. They are ſaid to be *old* and *rent*, and *bound up*. See HARM. *Obſ.* on *Scripture*, vol. i. p. 131, 132.

The celebrated *M. de Voltaire*, whoſe malice againſt the ſcriptures could only be equalled by his ignorance of their contents, endeavours to prove, from *Prov.* xxiii. 31. that the whole book is a forgery, and not written by *Solomon*; this becauſe כיס is rendered, in the tranſlations before him, by the word *glaſs—vitrum—verre*—" whereas," ſays that *wiſe critic*, " *drinking-glaſſes* were not invented till after *So-*
" *lomon*'s time," taking it for granted that כיס muſt ſignify a *drinking-glaſs*; whereas it denotes any *drinking-cup* which *covers or incloſes the liquor*, of whatever materials the ſaid *cup* may conſiſt.

He is alike *happy* in his proof of 1 Sam. xxviii. (which gives an account of *Saul*'s conſulting the *witch of Endor*) being a *forgery*, " becauſe the word
" *Python*" (uſed in the *Vulgate* tranſlation) " was
" not known 'till the *Jews* had ſome acquaintance
" with the *Greeks*, after the time of *Alexander*."
—The Hebrew is אוב which the LXX render by ἐγγαστρίμυθον—*ventriloquam*—a kind of *wizard*, ſo called from their *inward* way of ſpeaking or muttering. But not a glimpſe of *Python* is there to be found. See *Letters of Jews to Voltaire*, vol. 2. p. 275, 373. Tranſ. by *Lefanu*.

" to

" ſo in many countries, even to this day, " that people uſe ſkins by way of veſſels " to contain wine."—On which ſide the laughter of the company turned is not very difficult to imagine.

Something like this *facetious* gentleman's miſconception of things is likely to be our portion, if we form our ideas of the import of certain paſſages of ſcripture, from the ſound of words in our *tranſlation*, without adverting to the *ſenſe* of the *original*. So alſo, if we interpret the ſcripture according to our own conceits, without duly conſidering the *times* when—the *places* where—the *occaſions* on which—and the *ſituations* of the *perſons* to whom they are addreſſed. Theſe obſervations are peculiarly needful reſpecting the portion of ſcripture now before us, eſpecially as we have popular miſtake, vulgar error, and of courſe, prejudice of education, to contend with. Still all theſe cannot alter the truth of ſcripture, or render it at all the more certain, that CHRIST here *condemns*, or indeed mentions, *polygamy*.

He was ſurrounded at this time by a *great multitude* of people, who, in principle, as living under the law of the Old Teſtament, were *polygamiſts*, and, doubtleſs, numbers of them were ſo in *practice* —many there muſt have been among this great multitude of *Jews*, who had either married *two wives* together, or having *one*,

took *another* to her, and cohabited with *both*. Had our LORD intended to have condemned ſuch practices, he would ſcarcely have made uſe of words which did *not* deſcribe their ſituation, but of words that *did*. It is very plain that—*He that putteth away his wife*, by *giving her a bill of divorcement*—could have nothing to do with the man who took *two wives* together, or *one* to *another*, and cohabited alike with *both*. But we are apt, like the man and his *bottles*, to conſtrue ſcripture, by ſuppoſing perſons to whom particular things are ſaid, were in the circumſtances *then*, in which we are *now*; but it was far otherwiſe: they had no municipal laws againſt *polygamy*, as we have. So far from it, their *whole law* (as has been abundantly proved) *allowed* it.

It is to be obſerved, that the ſubject-matter in debate was the buſineſs of *divorce*, which the *Jews* had carried to a ſhameful height, and this is what CHRIST is oppoſing. The occaſion of the diſcourſe ſeems to be this—what He had ſaid in His ſermon on the mount, in *Galilee*, about *divorce*, Matt. v. 31, 32, had, doubtleſs, been carried to the *Phariſees* in *Judea*, by ſome of their emiſſaries, who were among the *multitudes that followed Him from thence*, Matt. iv. 25. moſt probably by ſome of thoſe *ſpies*, which were

ſet

ſet upon all his *words and actions*. See Luke xx. 20. The *Phariſees* were provoked, as what CHRIST had ſaid militated againſt thoſe notions which they had received, and ſtrenuouſly maintained among their diſciples. On His return into *the coaſts of Judea beyond Jordan*, He was alſo attended *by great multitudes*, ver. 2. The Phariſees thought this a fair opportunity *to entangle Him in His talk* (as Matt. xxii. 15.) and lay Him under difficulties, either that of diſavowing what He had ſaid, or, if He perſiſted in it, to repreſent Him before the multitude as an enemy to the *law* of *Moſes*. Therefore we read, ver. 3. The *Phariſees alſo came unto Him, tempting Him*—by propoſing an enſnaring queſtion, which they ſuppoſed would lay Him under one or other of the difficulties above-mentioned, either of denying what He had ſaid, or of appearing an adverſary to *Moſes*. They therefore aſk Him—*Is it lawful for a man to put away his wife for every cauſe?* His anſwer to this is not founded on any *new law* of His own, but on the *original command of* GOD, delivered by *Adam*, Gen. ii. 24. The *Phariſees* then bring their deſign into full view, by quoting *Moſes*'s authority againſt the anſwer which CHRIST had given, and in defence of their own opinion. The paſſage which they referred to, was *Deut.* xxiv. 1. which they called a

command; but our LORD corrects them, and calls it only a *permiſſion*, and this—*for the hardneſs of their hearts*; not that it affected the matter in the ſight of GOD, by vacating the marriage, for that a man who married a *divorced woman*, was as guilty of *adultery* in the ſight of GOD, as if ſhe had not been *divorced*, and ſo was the *divorced* woman, who married again, *living her huſband*. That this was the ſcope of CHRIST's reaſoning upon the matter, appears from the anſwer which He gave to His diſciples, Mark x. 10, 11, 12. when *in the houſe, they aſked Him again of the ſame matter*—περι τȣ ἀυτȣ—about the *ſelf-ſame identical* thing.—He cannot be ſuppoſed to vary His opinion upon the *ſame* point; therefore, in words which had the *ſame* meaning, He repeats the ſubſtance of what He had before ſaid to the *Phariſees*.—He ſaith unto them, *Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her*; to which He adds—*And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery*.

As the *Phariſees* had referred CHRIST to the authority of *Moſes*, by way of anſwer to what He had ſaid, to prove the unlawfulneſs of *divorces*; He takes an opportunity to detect their abuſe of that ſcripture, Deut. xxiv. 1. &c. (for this is the

the paſſage evidently referred to) and proves, on the ground of ver. 4. of that chapter, the truth of all he ſaid upon the ſubject; namely, that theſe permiſſive *divorces*, which MOSES ſuffered (ἐπέτρεψεν) *for the hardneſs of their hearts*, wrought no diſſolution of the marriage-bond, but that the man who thus *injuriouſly divorced* his wife, *cauſed her* to be *defiled*; and he who married her, *defiled* her; but yet, having married her, ſhe could not * return to her *firſt* huſband, on a *divorce* from the *ſecond*, without a freſh act of *adultery*. *Defiling* a man's wife, and committing *adultery* upon her, are ſynonymous terms, as may appear by comparing *Prov.* vi. 29. with *Ezek.* xviii. 11, 15. Therefore OUR SAVIOUR ſays no more in effect, than is ſaid *Deut.* xxiv. 4; He only enlarges upon, explains, and applies the doctrine there delivered, concerning the *defilement* and *adultery* which was the conſequence of marrying a *divorced* woman, and has a view to the licentious practices of the *Jews*, under the ſanction of

* The inſtance of *David*'s taking again *Michal*, *Saul*'s daughter, after ſhe had been the wife of *Phaltiel*, the ſon of *Laiſh*, had nothing to do with this; for ſhe had not been *put away* from *David* by *bill of divorcement*, or any other act of his, but violently taken away by her father *Saul*, and given to *Phaltiel*. Nor was it, probably, in her power to have gainſayed the imperious commands of her tyrannical father. See 1 Sam. xxv. 44. 2 Sam. iii. 13, &c.

theſe

theſe wanton and cauſeleſs *divorces*. The antient *Jews* had learned from the *Ægyptians*, amongſt whom they had dwelt ſo long, a practice of changing their wives, and afterwards taking them again; which the law, Deut. xxiv. 1—4, was expreſſly made to prevent, as one of the greateſt abominations in the ſight of GOD. Still this practice prevailed in later times, as may be gathered from *Jer.* v. 8. *They were as fed horſes in the morning, every one neighed after his neighbour's wife.* Their intercourſe with the *Greeks* * and *Romans*, in later times ſtill, was another means of promoting this unnatural and horrid traffic. This could not be carried on among the *Jews*, without the expedient of the ספר כריתת —*bill of divorcement*; without this the *adultery* had been too barefaced, but *with* it, they had been taught by their *rabbies*, ſuch as *Hillell* (who held that a man's ſeeing a woman *he liked better than his own wife*, was a juſt cauſe of *divorce*) to do as they pleaſed. They might *put away their wives for every cauſe*, therefore for this, among the reſt, becauſe they ſaw *another's* (for that may be ſignified by the word ἀλλην, as

* How fond and eager the *Jews* were to imitate the heathen faſhions and manners, eſpecially thoſe of the *Greeks*, ſee 2 Macc. iv. 15, 16.

I ſhall

I ſhall obſerve preſently) whom they liked better than their own. Thus under theſe *divorces* they could exchange * their wives. For inſtance—*A.* liked the wife of *B.*—*B.* liked the wife of *A.*—each hating his own—they agree to change—How ſhall this be done? If the wives are exchanged without a *bill of divorce*, adultery muſt be acknowledged on both ſides; they therefore have recourſe to a *bill of divorcement*, under which the woman was held to be *legally* put away, according to the law of *Moſes* and *Iſrael* (ſee before, p. 368.) and was free to marry *whom ſhe would*; the *bill of divorcement* being looked upon as an abſolute and total diſſolution of the marriage-bond. Our LORD is ſhewing the contrary. Firſt, On the footing of the indiſſolubility of the contract, in the ſight of GOD, by any human authority. Secondly, On the terms of the very law, to which the *Phariſees* referred him for their juſtification;

* This was ſo abhorred of GOD, that He made the poſitive law, Deut. xxiv. 1—4. not only to prohibit it, but in ſuch terms, as to prevent the man who had divorced his wife, from ever taking her again after her *marriage with another man*, not only on a *divorce* from that man, but even *after his death*. It is a grievous thing that our *tranſlation* has obſcured the whole drift and meaning of the paſſage, (ſee before, p. 51, &c.) for by this it is, that the *reader* is led into the notion of CHRIST's making a *new law* againſt *polygamy*, while he is enforcing the *old law* againſt *unjuſt divorce*.

which

[illegible] *all together*, proves no [illegible] implied permission of *divorce* [illegible] *hearts*; or, as we say [illegible] *propter saevitiam*—"from [illegible] by reason of cruelty:" and [illegible] women might be released [illegible] with which their cruel [illegible] would have treated them, on con- [illegible] some dislike, had they been forced [illegible] with them. But yet, as *Moses* [illegible] *marriage* still remained; [illegible] man married such a woman, he [illegible] were both guilty of *adultery*, [illegible] GOD, notwithstanding the [illegible]. If this had not been the [illegible] could not have called the mar- [illegible] woman a *defilement*— [illegible] *she is defiled*. [illegible] therefore, doth not by his [illegible] mean that He was en- [illegible] or laying down a rule [illegible] to the *law of Moses*—had [illegible] this, he had fallen into the [illegible] which the Pharisees had laid for [illegible] But—"*I say unto you*" means here, [illegible] before related in His [illegible] the mount (see before, p. 331 [illegible] as if He said—"Your *rabbies* teach [illegible] and in so teaching you [illegible] make void the law of GOD through [illegible] traditions:—but *I*, who am come [illegible] the honour of *Moses*'s law, by

"restoring

" reſtoring its true ſenſe and meaning—
" I—on the authority of that law, which
" you have partially quoted, without tak-
" ing the whole together—ſay unto you,
" though, for the *hardneſs of your hearts*,
" MOSES *ſuffered you to put away your*
" *wives*, and ſuſpended any puniſhment
" which might have accrued for ſo doing,
" yet did he not, nor could he thereby
" diſſolve the marriage itſelf; ſo far from
" it, he terms the marriage of ſuch a di-
" vorced woman a *defilement*. Therefore
" I ſay unto you—*whoſoever putteth away*
" *his wife, (except for the cauſe of forni-*
" *cation*—which is the only legal cauſe of
" divorce) *and marrieth another*—hereby
" tempting, and even provoking the *di-*
" *vorced* woman to *marry another man*—
" that though the *perſonal guilt* follows
" the *perſonal act*, with reſpect to her, ſo
" that if ſhe, *while her huſband liveth, be*
" *married to another man, ſhe ſhall be called*
" *an adultereſs* (ſee Rom. vii. 2.) yet the
" guilt of this *adultery* will alſo be im-
" puted to him who was the wilful
" occaſion of it, by *cauſing her to commit*
" *it*. And as to you, who, for the pur-
" poſe of *exchanging your wives with each*
" *other* (a matter which the law of *Moſes*,
" in a part of the paſſage which you refer
" me to, but which you don't mention,

" was

" was particularly made to guard againſt *)
" —and to you who marry ſuch divorced
" women—and to you divorced women,
" who think yourſelves at liberty to
" marry whom ye will, when ye are
" unjuſtly put away from your huſbands
" —*Moſes* calls all this *defilement*, which
" is but another term for *adultery*:—there-
" fore *I ſay unto you*, as well to thoſe
" who, contrary to the law above-men-
" tioned, *take back again* the women they
" have *once divorced* †, after they have been
" *married*

* For this, ſaith *Abarbinel* on Deut. xxiv. 4. was to imitate the *Ægyptians*, who changed their wives, and took them again into their houſes, which was the occaſion of great filthineſs; for, as *Iſaac Arama* gloſſes, if this had not been prohibited, a gate had been opened unto vile men to make a trade of *changing* their wives, and thereby filled the land with *whoredoms*.—See *Patr.* on *Deut.* xxiv. 4.

† Though the bill of divorcement wrought as a ſort of divorce *a menſa & toro*, and as a releaſe from the *vinculum externum*, or *outward bond*—yet nothing but *adultery* or *death* could diſſolve the *vinculum internum*, which was created by the ſpecial command of GOD—*they ſhall be one fleſh*. Therefore, when a divorced woman went away from her huſband, and married another man, ſhe committed an act of *adultery* in the eye of GOD: but this diſſolved the *firſt contract*, and made her the wife of the *ſecond* man; therefore, if this man put her away, the firſt huſband, of whom ſhe had been the ἀπολελυμενη, (ſee Luke xvi. 18.) could not take her again without committing *adultery*;—for after her departure from him, ſhe had become, by her act of adultery, another

" *married* to others—however ye may
" have been taught to abuſe the tolera-
" tion of divorce on particular occaſions
" —that all the caſes which I have men-
" tioned, touching men divorcing their
" wives and marrying others, thereby
" cauſing their unjuſtly-divorced wives to
" marry other men—of men marrying di-
" vorced women—and divorced women
" marrying other men—this is all con-
" trary to the law of marriage itſelf, as
" delivered *to* and pronounced *by* ADAM,
" Gen ii. 24. as well as to the law of the
" *ſeventh commandment*, delivered *to Moſes*,
" and *by* him delivered to the people at
" *Mount Sinai*. In ſhort, theſe are only
" ſeveral methods of incurring the guilt
" of *adultery*; therefore all the *ſalvos*
" which your conſciences may derive
" from your abuſe of *Moſes's* permiſſion,
" with reſpect to *bills of divorcement*, *how-*
" *ever highly eſteemed amongſt men, are abo-*
" *mination in the ſight of* GOD. Luke xvi.
" 15."—Here CHRIST puts the *Phariſees to ſilence*, by the very law which they had partially quoted, with the hope of enſnaring Him, and making Him appear as an enemy to the law of *Moſes*. We do not read of any reply which they attempted to make: this would certainly not

ther man's property. The law therefore of Deut. xxiv. 1, &c. was eſpecially made to prevent ſuch abominable traffic.—See the preceding note.

" have

have been the caſe, had they underſtood him to have ſpoken againſt *polygamy*; the *Phariſees* could have deſired nothing more to their purpoſe, of repreſenting Him as an enemy to *Moſes*, as there was not a ſingle paſſage in the whole *law of Moſes* to have ſupported Him againſt them on that point. It is therefore plain that they underſtood Him in no ſuch ſenſe. Neither did His own diſciples underſtand Him to ſpeak of any thing but *divorce*.—They are ſaid, Mark x. 10, *in the houſe to aſk Him again of the ſame matter*; His anſwer was in ſubſtance the ſame: the concluſion which the diſciples draw from it is—*If the caſe of the man be ſo with his wife, it is not good to marry—i. e.* "If a man "cannot get rid of his wife when he "pleaſes, he had better not marry at "all." This concluſion muſt have been made from their underſtanding CHRIST to ſpeak of *divorce*, for it is totally foreign from the matter of *polygamy*;—How could they poſſibly mean that a man had better have *no wife at all*, if he could not have more than *one at once?* It muſt likewiſe be ſuppoſed, that they did not miſunderſtand their *Maſter*, for if they had, He would doubtleſs have ſet them right in his reply (Matt. xix. 11, 12) and not have there ſaid, what clearly ſhews them to have underſtood Him aright.

Now

Now let us conſider Matt. xix. 9. ſtill more cloſely, taking it in connection with his ſubſequent explanation of it *to the diſciples in the houſe*. Mark x. 10, 11, 12.

I ſay unto you—*Whoſoever ſhall put away his wife*—καὶ γαμησῃ ἄλλην—*and ſhall marry another*; ἄλλην muſt here agree with the antecedent γυναικα, which we render by the word *wife*—therefore γυναικα muſt be underſtood as following the word ἄλλην, and this may be conſtrued in the ſenſe of ἀλλοτριαν γυναικα—*another man's wife*, i. e. *a divorced woman*. We find the word ἄλλης, ſo uſed, 1 Cor. x. 29. ὑπο ἄλλης συνειδησεως—which we rightly tranſlate—*another man's conſcience*. The learned *Wetſtein* takes ἄλλην in this ſenſe in his note on Matt. xix. 9.—His words are—Ἄλλην] *i. e.* Ἀλλοτριὰν ab alio itidem viro repudiatam —vel ab illo divertentem, ut *Herodias* * & *Salome*.

* *Salome* was ſiſter to *Herod* the *Great*. She is ſaid to have been the firſt woman who repudiated her huſband. *Herodias* left her huſband *Philip*, and married the ſaid *Philip's* brother, *Herod Antipas*; for which *John* the *Baptiſt* ſeverely reproved him, ſaying—*it is not lawful for thee to have her*. Matt. xiv. 4. For ſaying this, he had a double authority. Firſt, as to the *inceſt*, Lev. xviii. 16. Secondly, with regard to her being *another man's wife*, Lev. xx. 10. *Herod's* ſituation was juſt what our Lord condemns in the paſſage of Mark x. 11, 12. He had *put away his firſt wife*, who was the daughter of *Aretas*, king of *Arabia*, that he might take his brother *Philip's* wife, with whom he had fallen in love; and he did this at the

Salome.—"*Another*] that is—*another man's* "*wife*, who has been repudiated by him, "or who has left her husband; as did *He-*"*rodias* and *Salome.*" He mentions afterwards a difficulty he was under from this interpretation of ἀλλην—as it seems to make the text say the same thing *twice over*; and on επ' αυτην, Mark x. 11. he has the following note, which I will lay before the reader in *English*, referring the learned to the original.—*Against her.*] "There "are some who interpret this to relate to "the *second* or *latter wife*, *on whom* the

request of *Herodias* herself. This was *putting away his wife, and marrying* ἀλλην, i. e. ἀλλοτριαν, *another's*, which was *adultery*; as was *Herodias's* leaving her husband, and marrying *Herod.* All this (except the incest) fell directly under the condemnation of the *divine law*, as explained by CHRIST to the *disciples*, and doubtless was meant by what he said before, in the presence of the *multitude*, to the *Pharisees*; and may serve as a proper illustration of the doctrine of the *divine law*, as set forth by our LORD, with respect to *unlawful divorces*, taking ἀλλην in the sense of ἀλλοτριαν.

See also the case of *Drusilla*, a daughter of *Herod Agrippa*, who forsook *Azizus* king of *Emesa*, and married *Felix*—(see *Acts* xxiv. 24.) also of her two sisters.—*Berenice*, the eldest, left her husband *Polemon*, king of *Pontus*, to go to others—and *Mariamne*, the youngest, was married to *Archelaus*, and forsook him to marry *Demetrius*, an *Alexandrian Jew.* Ant. Univ. Hist. vol. x. p. 643, and note E.

The above-mentioned *women* were of high *rank* and *dignity*; but doubtless others practised the same, who were of too low a degree to be subjects of the *historian's* pen.

"husband

" husband might commit *adultery*, pro-
" perly so called; which he cannot be
" said to commit if he should marry a *vir-*
" *gin* or a *widow*, but only by marrying a
" woman who had been in like manner
" (*i. e.* unjustly) divorced by another
" man. But there is an objection to this
" interpretation, which is, that by this
" method of interpreting the passage, the
" same thing would be said *twice over*,
" once at this ver. 11, and again at ver.
" 12."

Here I cannot help dissenting from this learned and judicious man; for surely a man's *putting away his wife*, and marrying another *divorced woman*, and a *woman's putting away her husband, and marrying another man*, are very different ideas. In both cases adultery is committed, whether the woman be unjustly put away from her husband, or she put herself away; but when we consider, as in the case of *Herodias* and *Salome*, that this last was growing into a custom—for *Salome's* example was soon followed by others, as *Josephus* * writes—it was natural for CHRIST to condemn this in as *express terms* in one case as in the other, *both* being equally opposite to the law of GOD.

* See Ant. Universal History, vol. 3. p. 149. at the bottom of the note.

[illegible]

Spoaking

* So from *Seneca*, who says—"Who is now "ashamed of breaking the nuptial union, when so "many ladies of eminence and quality reckon their "years not by the number of *consuls*, but of *hus-* "*bands*;

Speaking of their *imperiouſneſs*, he ſays, their grand argument, in all diſputes with heir huſbands, was

Hoc volo—ſic jubeo, ſit pro ratione voluntas.
Imperat ergo viro:—— l. 222.

Then he proceeds——

—————— Sed mox hæc regna relinquit
* Permutatque domos, & flamea conterit. Inde
Avolat, & ſpreti repetit veſtigia lecti.
Ornatos paulo ante fores, pendentia linquit
Vela domus, & adhuc virides in limine ramos.
Sic creſcit numerus, ſic fiunt *octo mariti*
Quinque per autumnos; titulo res digna ſepulchri.

" So will I have it—ſo command I ſtill,
" And yield no reaſon but my ſov'reign will."
Then the imperious wanton leaves her ſpouſe,
From man to man ſhe flies, from houſe to houſe,
Forgetful of her bride's attire, and bridal vows.
Again † ſhe ſeeks her firſt-deſerted man,
And, in *five* years, *eight* huſbands crown her plan.—
Pity, but ſuch atchievments ſhould be known,
Engrav'd on braſs or monumental ſtone!

That

" *bands*; and are divorced in hopes of marrying, and " marry in hopes of being divorced?" De Benef. Lib. iii. c. 6.

Puffendorf obſerves, Lib. vi. c. 1. § 15. that the borrowing and lending of wives among the *Romans*, is a practice much talked of by authors.

* *Permutatque domos*] Ab uno viro ad alium aliumque tranſiens.—*Going from one huſband to another and another.* Lud. Prateus.

† This line proves that they did not wait for their huſbands' *death* to marry others, as does the next:

That this was a common practice, appears from l. 45, &c.

Quid quod & antiquis uxor de moribus illi
Quæritur? O medici! mediam pertundite venam!
Delicias hominis! Tarpeium limen adora
Pronus, & auratam Junoni cæde juvencam;
Si tibi contigerit capitis matrona pudici.

What shall I say to him who seeks a wife
Of antient manners, uncorrupt of life?
Surely he's mad—come, Doctor, breathe a vein,
And try to bring him to himself again.
But if, by chance, a woman could be found
Modest and chaste, through all the empire round,
Thrice happy mortal!—to thy destin'd bed
Let her, with thanks to all the Gods, be led.

In short, such was the profligacy of the *Roman* women, that if one could be

---

for they can hardly be supposed to bury seven husbands in *five* years.

Ovid, who lived a little earlier than *Juvenal*, censures the man who makes a scruple of his *wife*'s going to others, as unacquainted with true politeness.

Rusticus est nimium quem lædit adultera conjux,
Et NOTOS MORES *non satis urbis habet.*

He that won't lend his wife's an awkward clown,
Unskill'd in the *known fashion* of the town.

Martial, cotemporary with *Juvenal*, has an *epigram* which shews the liberties which were taken by a Roman lady.

Adulterum GELLIA *non habet nisi unum,*
Turpe est hoc magis, uxor est duorum.

One spark serves honest *Gellia* at a time,
But her *two husbands* are a fouler crime.

found

found fit for his friend to marry, he would call her a *Phœnix* as we ſay:

Rara avis in terris nigroque ſimillima cygno.

But to return to *Wetſtein*.— "Others "underſtand this ἐπ' ἀυτην of the *firſt* "wife, to whom the huſband might by "his unjuſt divorce give occaſion of *com-* "*mitting adultery*, or of flying to a ſecond "or adulterous marriage: but Theſe do "not explain what thoſe words—*and* "*ſhall marry another*—are to the purpoſe; "ſince the divorced woman would be "equally in danger of committing *adul-* "*tery*, whether the huſband who *put her* "*away*, *marries another* or not. This dif- "ficulty came into my mind at *Matt.* "xix. 9; but on conſidering the matter "again, I do not think thoſe words ſu- "perfluous, but ſo to cohere with the "reſt of the ſentence, as to denote, that "though the *unjuſt divorce* was the occa- "ſion of the divorced wife's *adultery*, "yet the huſband's *ſecond* marriage was "the occaſion of the *divorce*. For exam- "ple—If a man, having met with ano- "ther woman who pleaſed him better "than his wife, ſhould, in order to en- "joy the other, give his wife a *bill of* "*divorcement*, and grant her liberty to "marry any body elſe, whom ſhe choſe, "would this be any thing elſe than to

" expoſe her to an *adulterer*, and to com-
" mit the crime of *pimping?*" So the *Roman* laws—" To act the part of a *pimp*,
" is not leſs a crime than to make a gain
" by proſtituting the body.—He who
" makes a gain of the *adultery* of his wife,
" whatever his rank or condition be,
" is puniſhed as an *adulterer*.—If a man,
" in order to defame his wife, ſhall put
" an *adulterer* in his place, both the huſ-
" band and wife ſhall, by law, be ad-
" judged guilty of the crime of *adultery*."

By all this it appears, that nothing kept this learned man from thinking, with thoſe firſt mentioned, that the ἐπ' ἄνηρ relates to the *ſecond* wife, who, to make the man guilty of adultery, muſt be a *divorced* woman, but his ſuppoſing, that in this view the ſame matter is repeated *twice over*. This makes him alſo, on *ſecond thoughts*, differ from his own note on *Matt.* xix. 9. and take the μοιχᾶται, *Mark* x. 11. in the ſenſe of the *Hebrew* * Hiphil conjugation, as

* " Mœchatur] *i. e.* Mœchari facit illam, nempe
" priorem a ſe miſſam. ex collat. Matt. v. 32. Facere
" rectè dicitur qui facto cauſam præbet. Et mos
" eſt Helleniſtarum verba formæ *Hiphil* per activa ex-
" primere, ut Rom. viii. 26. Gal. iv. 6. *Pole* Synop.
" in Matt. xix. 9."

" Committeth adultery] that is, maketh her to
" commit adultery, to wit, the former wife which
" he ſent away from him; comp. Matt. v. 32. He
" is

as *causing her to commit adultery*, and so the husband, by *causing her* to do it, is *particeps criminis*, as an accessary before the fact, and may be said himself to *commit it*; as a man who hires, or causes another to commit a murder, is himself guilty of murder; as *David*, 2 Sam. xii. 9. *Ahab*, 1 Kings xxi. 19.

This interpretation is not new; for *Wetstein*, on Matt. xix. 9. mentions some copies, in which for μοιχαται—*committeth adultery*, is red — ποιει αὐτην μοιχευθηναι— *causeth her to commit adultery*; and in one —μοιχαται—τουτ' ἐστιν αναγκαζει μοιχευθηναι— *committeth adultery*; that is, *compels her to commit adultery*. I will conclude this point with observing, that, in all this, there is not the least hint or glance at *polygamy*, as *condemned*, or even *mentioned*, in these texts.

The learned *Grotius*, whom I have mentioned and quoted, at the beginning of

" is rightly said to do it, who occasions it to be " done. It is the custom of the *Hellenists*" (*Jews*, who spake or wrote in *Greek*) " to express words of the " form *Hiphil* by active verbs." As Rom. viii. 26. where the SPIRIT's *making intercession for us*, is his causing us to pray in a right manner for ourselves; just as His crying *Abba, Father*, (Gal. iv. 6.) is His enabling us so to cry. Accordingly the *apostle*, Rom. viii. 15, speaks of Him as the *Spirit of adoption, whereby we cry, Abba, Father*. See *Guyse* Paraph. on Rom. viii. 26. and note.

" foretold; Is. xl. 3. Mal. iii. 1. ye were
" under the teachings of the *legal* and
" *prophetical* diſpenſation; but ſince *John*'s
" coming, that *goſpel*, which was prefi-
" gured by the ceremonial and typical
" rites of the *Moſaic* diſpenſation, and
" foretold for ages together by the pro-
" phets, is now openly declared. This
" is not confined, as the others were, to
" the *Jews* only; but multitudes of per-
" ſons, of what nation or character ſoever,
" even publicans and ſinners of the *Gen-*
" *tiles*, ſenſible of their ſin and miſery,
" ſhall be invited to partake of its bleſ-
" ſings, and will eagerly *preſs* for an in-
" tereſt in them, though they be no ob-
" ſervers of the rites and ceremonies of
" the *law*.

" And yet the law is not hereby made
" void;—the prophecies, types, and ſha-
" dows of the Old Teſtament, are fully
" accompliſhed; the *moral* law is ho-
" noured and confirmed, its precepts ex-
" plained, and all its commandments eſ-
" tabliſhed as a law of my kingdom, as
" an eternal and unchangeable *rule of life*
" to all my ſubjects. Therefore *think not*
" *that I came to deſtroy the law* (καταλυσαι,
" Matt. v. 17.) to *diſſolve* it, or looſen
" men from any of its obligations in
" point of obedience—*It is eaſier for*
" *heaven and earth to paſs, than one tittle*

" *of*

In the above paraphraſe on the context, I have endeavoured to take in the whole ſcope of the paſſages where this ſubject is mentioned, as agreable *to*, and reconcileable *with*, the *law of the* Old Teſtament; for it was certainly by *this*, that our LORD regulated all His *thoughts*, *words*, and *actions*, on *every* ſubject, and upon *every* occaſion, as well as in the inſtance of what He ſaid, Luke xvi. 18.

Had CHRIST been to have introduced a *new law*, it muſt have appeared ſomewhere in *His* commiſſion*: we have ſeveral

* In Deut. xviii. 18, 19. it is ſaid—*I will raiſe them up a* PROPHET *from among their brethren, like unto thee*, and *I will put* MY WORDS *in His mouth, and He ſhall ſpeak unto them* ALL THAT I SHALL COMMAND HIM. And *it ſhall come to paſs, that whoſoever will not hearken unto* MY WORDS, *which He ſhall ſpeak* IN MY NAME, *I will require it of him.* And, ver. 15. *The* LORD *thy God will raiſe up unto thee a* PROPHET *in the midſt of thee, of thy brethren, like unto me; unto Him ye ſhall hearken.* This general account of CHRIST's miſſion as a *Prophet*, ſeems to militate againſt every idea of His ſetting up a *new law* of *His own*. Had He done this, He had not been *like Moſes*, who received the law from GOD, and delivered it to the people, but like *Mahomet*, who invented a *new law* of *His own*, in oppoſition to the law of GOD, and impoſed it upon his followers as containing the only true religion and worſhip: whereas the *bleſſed* JESUS gave this teſt of His miſſion, John iii. 34. *He whom* GOD *hath ſent, ſpeaketh the words of* GOD—for the truth of this, His conſtant appeal was to the writings of the Old Teſtament, and no doubt had the above paſſages of *Deuteronomy* in his view.

 tranſcripts

tranſcripts of this, relative to all His *offices*, but not a ſingle clauſe is there in any of them to that purpoſe.

His commiſſion as a *prieſt* appears in ſeveral parts of the Old Teſtament, and is thus ſhortly ſummed up, Dan. ix. 24.—*To finiſh the tranſgreſſion—to make an end of ſins—to make reconciliation for iniquity and* (thus) *to bring in everlaſting righteouſneſs.*—As a *prophet*, ſays he, by Iſ. lxi. 1. &c. *The ſpirit of the* LORD GOD *is upon me, becauſe the* LORD *hath anointed me to preach good tidings unto the meek: He hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound: to proclaim the acceptable year of the* LORD, [illegible] *of vengeance of our* GOD; *to [illegible] unto them [illegible] them beauty [illegible] mourning, the [illegible] of heavineſs, [illegible] righteouſneſs, [illegible] might [illegible] cut a new [illegible]'s com-*

[illegible] *which* He en- [illegible] *the dead, [illegible] ſince every [illegible] every time [illegible] things on earth,*

earth, and things under the earth, and that every tongue ſhould confeſs that JESUS CHRIST *is* LORD, *to the glory of* GOD *the Father*—His kingdom was to be adminiſtered not by any *new law*, but by that which was from the beginning, once written *on tables of ſtone*, but now to be written *on the fleſhly tables of the heart*, 2 Cor. iii. 3. For thus ſaith the LORD —*This is the covenant that I will make with the houſe of* ISRAEL; *after thoſe days I will put* MY LAW *in their inward parts, and write* IT *in their hearts, and will be their* GOD, *and they ſhall be my people.* Jer. xxxi. 33. Comp. Heb. viii. 10.

If CHRIST then gave a *new law*, or *rule of life*, He exceeded His commiſſion, and we muſt call in queſtion His veracity, as well as his ſincerity, in that declaration of His, Matt. v. 17, 18, 19. likewiſe as to what he ſays, John xii. 49. *I have not ſpoken of* MYSELF, *but the Father which ſent me, He gave me a commandment, what I ſhould ſay*, and what I ſhould ſpeak.*

But

* If the *Father* gave CHRIST a commandment to declare *that* to be a *mortal ſin* againſt the *ſeventh* commandment, which was uniformly *allowed* as *innocent* under the Old Teſtament, this muſt infer either a *change* in the *divine mind and will*, or an *abſolute contradiction:* this laſt is uſually got rid of, as the *Mahometan doctors* get rid of the contradictions in the *Koran*—by their doctrine of *abrogations*—for they

But to return once more to OUR SAVIOUR's diſcourſe with the *Phariſees*:—Can it be imagined that CHRIST, ſo remarkable for his preciſion, ſo thoroughly accurate in all he ſaid on every other point, ſhould uſe ſo little in this, as not to make Himſelf underſtood by His hearers? Nay—that he ſhould obſerve ſo little preciſion, as not to *deſcribe* an offence, which we are to ſuppoſe Him to condemn? The moſt flagrant inſtances, the moſt obvious and palpable definitions of *polygamy* cannot be underſtood from what He ſays.—*He that putteth away his wife,* † *by bill of divorcement,* and marrieth another—does not deſcribe *a man's taking two wives* together, and *cohabiting with both*; nor—a man's *having a wife,* and *taking another* to her, and cohabiting with *both*. Such was the Old Teſtament *polygamy*, not the *putting away one* in order to *take another*.—I do not recollect a ſingle inſtance in which this was ever done during the whole adminiſtration of *Moſes*, the *Judges*, or *Kings*, any more than

pretend that "GOD commanded ſeveral things in the "*Koran*, which, for good reaſons, were afterwards "revoked and *abrogated*." Thus do ſome of our *Chriſtian* Doctors treat the Old Teſtament, in order to eſtabliſh certain doctrines which they ſuppoſe to be taught in the New Teſtament reſpecting marriage.

† This is the ſenſe of the word ἀπολῦσαι. Matt. xix. 7, 8, 9.

a ſingle inſtance where *polygamy* was forbidden*. However the law of *Moſes* forbad what our SAVIOUR mentions, juſt as much as His words do. If a man once took a woman, he never (except for adultery) could *put her away all his days*; and though *Moſes* ſuffered, in order to avoid worſe conſequences, *divorces*, by not bringing the offenders to condign puniſhment in every inſtance, yet there never was an inſtance when the law of GOD did not condemn them. As for *polygamy*, *Joſephus* ſays, and the Bible proves what he ſays to be true, that—" It was the cuſtom of " the *Jews* to live with a plurality of " wives; he calls it πατριον—the cuſtom " of their country derived from their fa- " thers."—The ſame hiſtorian, writing the account of GOD's giving the deceaſed *Saul*'s wives to *David*, obſerves, that, " GOD gave *David* many *wives*, which " he might *juſtly* and *lawfully* have." The *Peſicta*, on Lev. xviii. calls it, " *notiſſi-* " *mum*"—a thing moſt *notorious*, " that " He who ſaid it was forbidden to have " *more wives than one*, was entirely igno- " rant of the law." See Grot. de Jure, lib. ii. c. 5. § 9. in the note k.

Is it then, without the higheſt abſurdity, to be imagined, that CHRIST ſhould mention

* Unleſs we underſtand Lev. xxi. 13, 14. to forbid it in the caſe of the *high-prieſt*, as the *Jews* commonly underſtood it.

and condemn *polygamy* in the preſence of ſuch multitudes of *Jews*, and in a ſettled diſpute with His biddereſt foes, the *Phariſees*, who only diſputed with Him to enſnare Him, and to have whereof to accuſe Him to the people as an enemy to *Moſes* (for this was their grand point in their appeal to *Moſes*'s writings) and yet that we ſhould not meet with a ſyllable of reply to what He advanced, when they might have quoted the whole Old Teſtament againſt Him? that He ſhould declare a thing to be *adultery*, without a ſingle teſtimony from *Moſes* to ſupport Him in what he ſaid? and this, when He never on any other occaſion taught any doctrine but on the authority of the Old Teſtament, and conſtantly appealed to it for the truth of what He declared? Laſtly. Is it conceivable, as CHRIST muſt be ſuppoſed to ſpeak in *Hebrew*, that He ſhould give a meaning to the language of the Old Teſtament, which, in all the writings of *Moſes* and all the *prophets*, it never had? Now, wherever the verb μοιχαομαι is uſed in the *Greek* tranſlation of the LXX, it conſtantly anſwers to the Hebrew נאף; and therefore there is no room to doubt, that wherever, in our SAVIOUR's diſcourſes, as recorded by the *Evangeliſts*, we meet with the word μοιχαται, נאף was the very *Hebrew* term uſed by him: but no where, throughout the whole *Hebrew* Bible, is this word applied to a man's *marrying*

rying a ſecond wife, living his firſt, unleſs ſuch *ſecond* was either betrothed or married to another, or to any thing elſe, than only to the defilement of a *betrothed* or *married* * woman. This is its ſingle idea throughout the whole. Therefore it is figuratively uſed to deſcribe the people's *forſaking* GOD, and *turning to idols*. See before, p. 57.

CHRIST ſaid to the *Jews*, John v. 46, 47. *Had ye believed Moſes, ye would have believed me; but if ye believe not his writings, how ſhall ye believe my words?* It is not eaſy to conceive words more forcible than theſe, to expreſs an abſolute and unreſerved appeal to the Old Teſtament for the truth of all CHRIST ſaid and taught in His *prophetical* character. In this character He ſtood before the *great multitudes* of the people and the *Phariſees*, while he was delivering, on the authority of the ſcriptures, the ſenſe of thoſe ſcriptures upon the matter of *unjuſt divorce*, and proving the criminal conſequences of it to all parties concerned. He ſo proved His point, that His adverſaries had not a word to reply. He ſilenced them as He did the

* Let any one take up an *Engliſh* concordance, and look at the word *adultery*, and he will not be able to find a ſingle inſtance where it is applied to *polygamy* in any part of the Old Teſtament, nor in any other manner than the Hebrew נאף.

devil,

devil, Matt. iv. 10, 11. by the *word of* GOD. But had He ſaid *polygamy* was *ſinful*, from which of *Moſes*'s writings would He have proved this? The *Phariſees* might have retorted upon Him His own declaration and appeal to the writings of *Moſes*; they might have ſaid—"Thou haſt ſaid, "that if we *believed the writings of Moſes*, "we *ſhould believe Thy words*—Thou haſt "ſaid, that if *a man having a wife, marrieth another*" (for thus they might have put it, had they underſtood Him to have condemned *polygamy*) "he *committeth adultery*; but where doſt Thou find this "in *Moſes*'s writings? they are filled "with the *allowance* of what Thou *condemneſt*, without a ſingle exception: "therefore, becauſe we believe *Moſes*'s "writings, we do *not* believe *Thee*."

From all that has been ſaid, I do conclude, that CHRIST was not a deſtroyer of the *old law*, nor a giver of a *new one*—that therefore the buſineſs of *polygamy*, and all other points relative to the *commerce of the ſexes*, were fully adjuſted and ſettled by the *divine law*, ſubject to no alteration or change whatſoever, by *any power

* ZUINGLIUS, in his letter on the ſubject of King HENRY's divorce, ſays very truly—that "the *apoſtles* "had made no *new laws* about marriage, but had "left it as they found it." See BURNET, *Hiſt. Ref.* vol. i. p. 93.

in

in EARTH OR HEAVEN. For thus ſaith the SPIRIT—Eccleſ. iii. 14. *Whatſoever* GOD *doeth, it ſhall be for ever, nothing can be put to it, nor any thing taken from it.*

Having now finiſhed what I had to ſay on the ſubject of this *chapter*, I ſhall next proceed, on the footing of the *divine law*, to conſider another material point relative to the *commerce of the ſexes*, which is *Divorce*.

APPENDIX TO CHAP. II.

THE celebrated *Martinus Bucerus*, in enarrationibus ad cap. 19. *Libri Judicum*, has left us the following obſervation concerning *concubinage*; which, as it tends to throw ſome light on the ſubject, would have been inſerted in its proper place, (ſee before, p. 53, 54.) had I met with it time enough. It has ſince come to me by the hand of a friend; and as it is well worth inſerting, as the teſtimony of one of our excellent and learned *reformers*, I hope the reader will not be diſpleaſed at my giving it a place by itſelf.

" *Concubinæ* erant *legitimæ etiam uxores*: " ſed hoc a *matronis* differebant, quod ſine " dote & ſine ſolenni ſanctificatione reci-

" piebantur:

" piebantur: & erant ferè ex ancillis, &
" ſervilis conditionis: & non erant adju-
" toria illius præſtantioris gradus, ut om-
" ni rerum communione gauderent ſed
" humiliore gradu, & quæ haberentur hu-
" miliore loco, quod ad adminiſtrationem
" domus attinet, & ad filiorum ſucceſſio-
" nem.—Legitimum verò genus concubi-
" narum eſt, quum habentur conjunctæ
" copula matrimoniali, ne abjici temere
" poſſint: tametſi non habeant commu-
" nionem plenam omnium rerum cum
" marito, ut mātres-familias: nec con-
" venerunt pactis dotalibus, unde & nati
" ex illis non habent ſucceſſionem in hæ-
" reditate paternâ cum natis ex matre-
" familias: ſicut *Abraham* ex concubinis
" *veris uxoribus*, ſed non matribus-fami-
" lias, dona quædam deputavit, portionem
" hæreditatis nullam addixit.—Ex *legitimo*
" *genere concubinarum* fuerunt concubinæ
" ſanctorum patrûm. Et quia DOMINUS
" dignitates & patrimonia, quæ ſuis con-
" tulit, conſervari vult, optandum om-
" nino ut hoc genus uxorum, uti apud
" ſanctiſſimos olim Patres obſervatum eſt,
" rurſus apud Chriſtianos, & maximè in
" præſtantibus familiis obſervaretur, &c."

" *Concubines* were alſo *lawful wives*;
" but in this they differed from the *ma-*
" *trons*, that they were received without
" dowry and a ſolemn ſanctification. They
" were

" were uſually from maid-ſervants, and
" of a ſervile condition; and they were
" not *help-mates* of that ſuperior degree,
" as to enjoy a communion of things in
" every reſpect, but in a lower degree,
" and were reckoned in a lower ſphere,
" as to the adminiſtration of the houſe,
" and the ſucceſſion of their ſons.—They
" are a lawful kind of *concubines*, who are
" joined to their huſbands by a *matrimonial*
" tie, ſo that they cannot raſhly be put
" away; although they may not have a
" full communion of all things with their
" huſbands, as *miſtreſſes of the family*, nor did
" they agree [or come together] by *dowry-*
" *contracts*; wherefore the ſons born of them
" have not a ſucceſſion in the heritage of
" the father, with the ſons of the *miſtreſs of*
" *the houſe*. Thus *Abraham* gave gifts to
" the ſons born of his *concubines*, who
" were *true wives*, but gave them no por-
" tion of the inheritance.—The concu-
" bines of the holy fathers were of the
" lawful kind. And becauſe the LORD
" will, that the dignities and patrimonies
" which He has conferred on His people,
" ſhould be preſerved, it is altogether to
" be wiſhed, that this kind of wives,
" as obſerved among the holy *patriarchs*,
" might be again obſerved among *Chriſ-*
" *tians*, and eſpecially in great and illuſ-
" trious families, &c."

There is much good ſenſe in what *Bucer* ſays, not only as tending to give a ſcriptural and proper idea of *concubinage*, but alſo as pointing out a convenient *medium* between men of *family* and *fortune* being obliged to match with *inferior* women whom they may happen to *take*, ſo as to put them upon a footing with themſelves and families, and the liberty of abandoning them to proſtitution and ruin.

This hint of *Bucer*'s, with reſpect to *Chriſtians*, ſeems to have been taken in ſome parts of *Germany*; where we are told of *wives* of a ſort of *ſecond degree*, which they call *left-handed wives*; theſe are indeed taken with more ceremony, but, in other reſpects, differ little in their ſituation from the antient *concubines*. See *Chambers*, Tit. HAND—and MARRIAGE.

Dr. Alexander, *Hiſt. Wom.* vol. ii. p. 267. writes thus concerning this cuſtom in *Pruſſia* — "Though their code of laws "ſeems in general to be as reaſonable, "and as conſiſtent with ſound policy as "any in *Europe*, yet we ſtill find in it an "allowance given for a ſpecies of that "*concubinage* which has long ſince been "expelled from almoſt all the *weſtern* "world. A man may there marry what "is called a *left-handed wife*, to whom he "is married for life, and by the common "ceremony—the only difference is, the

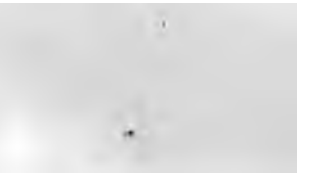
"bridegroom

" bridegroom gives her his *left* hand in-
" ſtead of his right—but with this ex-
" preſs agreement, that neither ſhe nor
" her children ſhall live in the houſe of
" her huſband, nor ſhall take his name,
" nor bear his arms, nor claim any
" dower or donation uſually claimed by
" every other wife, nor diſpoſe of any
" part of his property, exert any autho-
" rity over his ſervants, nor ſucceed to
" his eſtates or his titles; but ſhall be
" contented with what was agreed on
" for their ſubſiſtence during his life, and
" with what he ſhall give them at his
" death. This privilege, however, is al-
" ways in the power of the *king* to deny,
" and is ſeldom granted to any but ſuch
" of the nobility as are left with large
" families, and, from the ſmallneſs of
" their fortunes, cannot afford to marry
" another legal wife, and rear up another
" family of the ſame rank with them-
" ſelves."

There are certainly in the above very ſtrong traces of the antient *concubinage*, which was allowed and practiſed under the *divine law*. If ſuch a cuſtom as this prevailed among us, and was inforced on men of *rank* and *faſhion*, who are now turned looſe on the *lower order of females*, and debauch them at *free coſt*, without

being under the leaſt reſponſibility towards them—it would not only prove a happy check to the moſt miſchievous licentiouſneſs in many inſtances, but be alſo a means of preventing the utter ruin of *thouſands*, who, under the preſent *ſyſtem* of things, are ſeduced, abandoned, and deſtroyed, without any *remedy* whatſoever, or almoſt any poſſibility of *eſcape*.

END OF THE FIRST VOLUME.



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